THE SOVLES CONFLICT with it ſelfe, AND VICTORY over it ſelfe *by* FAITH.

A Treatiſe of the inward diſquiet-ments of diſtreſſed ſpirits, with comfortable remedies to eſta-bliſh them.

Returne unto thy reſt O my ſoule, for the Lord hath dealt bountifully with thee.

By *R. Sibbs* D. D. Maſter of *Katherine Hall* in Cambridge, and Preacher of *Grayes Inne*, London.

Printed at London by *M. Fleſher* for *R. Dawlman*, at the Brazen Serpent in *Pauls* Churchyard. 1635.

To the Right VVorſhipfull
Sir IOHN BANKES Knight,
the Kings Majeſties Attourney
Generall,
Sir EDWARD MOSELY Knight,
his Majeſties Attourney of the
Duchie,
Sir WILLIAM DENNY, Knight, one
of the Kings learned Counſell,
Sir DVDLY DIGGES, Knight, one
of the Maſters of the Chauncery,
And the reſt of the Worſhipfull
Readers and *Benchers*, with the
Auncients, *Barreſters*, *Students*,
and all others belonging to the
Honourable Societie of *Grayes*
Inne.

R. SIBBS Dedicateth theſe Sermons
Preached amongſt them, in teſtimony
of his due Obſervance, and deſire of
their ſpirituall and eternall good.

TO THE CHRISTIAN READER.

THere bee two ſorts of people alwayes in the viſible Church, one that Satan keepes underwith falſe peace, whoſe life is nothing but a diverſion to preſent contentments, and a running away from God and their owne hearts, which they know can ſpeake no good unto them; theſe ſpeake peace to themſelves, but God ſpeakes none. Such have nothing to doe with this Scripture; *the way for theſe men to enjoy comfort, is to be ſoundly troubled. True peace ariſes from knowing the worſt firſt, and then our freedome from it. It is a miſerable peace that riſeth from ignorance of evill. The Angel* troubled the waters *and then it cured thoſe that* Iohn 5.

ſtept in. It is Chriſts maner, to trouble our ſoules firſt, and then to come with healing in his wings.

But there is another ſort of people, who being drawen out of Satans *kingdome, and within the Covenant of grace, whom Satan labours to unſettle and diſquiet: being the* God of the world, *he is vexed to ſee men in the world, walke* above *the world. Since he cannot hinder their eſtate, he will trouble their peace, and dampe their ſpirits, and cut aſunder the ſinewes of all their endeavours. Theſe ſhould take themſelves to taske as* David *doth here, and labour to maintaine their portion, and the glory of a Chriſtian profeſſion. For whatſoever is in God or comes from God, is for their comfort.* Himſelf *is the God of comfort; his* Spirit *moſt known by that office. Our bleſſed* Saviour *was ſo careful that his* diſciples *ſhould not be too much dejected, that he forgate his*

own

owne bitter paſsion to comfort them, whom yet he knew would all forſake him: Let not your hearts bee troubled *ſaith he. And his own ſoul was troubled to death; that wee ſhould not be troubled:* whatſoever is written is written for this end; *every article of* faith *hath a ſpecial influence in comforting a beleeving ſoule. They are not onely food, but cordials: Yea he put himſelfe to his* Oath, *that we might not only have* conſolation *but* ſtrong conſolation. *The Sacraments ſeale unto us all the comforts, we have by the death of Chriſt; the exerciſe of Religion, as* Prayer, Hearing, Reading, &c. *is that* our joy may be full: *the* Communion of Saints *is chiefly ordained to* comfort the feeble-minded, *and to* ſtrengthen the weake. *Gods government of his Church tends to this. Why doth hee ſweeten our pilgrimage, and let us ſee ſo many comfortable dayes in the*

world, but that we should serve him with cheerefull and good hearts? As for crosses, he doth but cast us downe, to raise us up, and empty us that he may fill us, and melt us, that we may be vessels of glory, *loving us as well in the furnace, as when we are out, and standing by us all the while.* Wee are troubled, but not distressed, perplexed, but not in despaire; persecuted, but not forsaken. *If wee consider from what* fatherly love *afflictions come, how they are not only moderated, but sweetned and sanctified in the issue to us, how can it but minister matter of comfort in the greatest seeming discomforts? How then can we let the reines of our affections loose to sorrow without being injurious to God and his providence? as if wee would teach him how to governe his Church.*

2 Cor. 4. 8.

What unthankfulnesse is it to for-

get

get our consolation; and to looke only upon matter of grievance: to thinke so much upon two or three crosses as to forget a hundred blessings? To suck poyson out of that frō which we should suck honey? What folly is it to straighten and darken our owne spirits? And indispose our selves for doing or taking good? A limbe out of ioynt can doe nothing without deformity and paine; deiection takes off the wheeles of the soule.

Of all other, Satan hath most advātage of discontented persons, as most agreeable to his disposition, being the most discontented creature under heavē; He hāmers all his dark plots in their braines. The discontentment of the Israelites in the wilderneſſe, *provoked God to* sweare, *that* they ſhould never enter into his reſt. *There is* another ſpirit in my ſervant Caleb *ſaith God; the ſpirit of Gods people*

Pſal. 95. ult.

is an incouraging spirit. Wisdome teaches them if they feele any grievances to conceale them from others that are weaker, least they bee disheartned. God threatens it as a curse *to give a* trembling heart *and* sorrow of minde; *whereas on the contrary* joy *is as oyle to the soule, it makes duties come off cheerfully and sweetly from our selves, graciously to others, and acceptably to God. A* Prince *cannot indure it in his subiects, nor a* Father *in his children to be lowring at their presence. Such usually have stollen waters to delight themselves in.*

Deut. 28. 65.

How many are there that upon the disgrace that followes Religion, are frighted from it? But what are discouragements, to the incouragements Religion brings with it? which are such as the very Angels themselves admire at. Religion indeed brings crosses with it, but then it brings comforts above *those crosses.*

crosses. What a dishonour is it to Religion to conceive that God will not maintaine and honour his followers? As if his service were not the best service; what a shame is it for an heire of heavē to be cast down for every pety losse and crosse: To be afraid of a man whose breath is in his nostrils, in not standing to a good cause, when we are sure God will stand by us, assisting and comforting us, whose presence is able to make the greatest torment sweet.

My discourse tends not to take men off from all griefe and mourning; Light for the righteous is sowen in sorow: *Our state of absence from the L & living here in a vail of teares, our daily infirmities, and our sympathy with others, requires it; and where most grace is there is most sensiblenesse, as in Christ. But we must distinguish between griefe and that sullennesse and dejection of spirit, which is with a repining and*

Tua presentia Domine Laurentio ipsam craticulam dulcem fecit.

taking off from duty; when Joshua *was over much cast downe, at Israels turning their backs before their enemies, God reproves him,* Get thee up Joshua why liest thou upon thy face? Iudges 7. 10.

Some would have men after the committing of grosse sinne to be presently comfortable, and beleeve *without humbling themselves at all; indeed when we are once in Christ, we ought not to question our state in him, and if we doe, it comes not from the spirit: But yet a guilty conscience will be clamorous and full of obiections, and God will not speake peace unto it till it be humbled. God will let his best children know what it is to be too bold with sinne, as wee see in* David *&* Peter, *who felt no peace till they had renued their* repentance. *The way to reioyce* with joy unspeakable and glorious, *is to stirre up sighes* that cannot bee uttered. *And it is so farre, that the knowledge*

knowledge of our state in grace should not humble us, that very ingenuity considering Gods love to us, out of the nature of the thing it self worketh sorrow and shame in us, to offend his Maiesty.

One maine stoppe that hinders Christians from reioycing, is, that they give themselves too much liberty to question their grounds of comfort & interest in the promises. This is wonderfull comfortable say they, but what is it to me? the promise belongs not to me; *This ariseth from want of giving all* diligence to make their calling sure *to themselves. In watchfulnesse and diligence we sooner meete with comfort then in idle complaining. Our care therefore should be to get sound* evidence *of a good estate, and then likewise to keepe our evidence* cleare; *wherein we are not to hearken to our owne feares and doubts, or the suggestion of*

2 Pet. 10.

of our enemy, who studies to falsifie our evidence: but to the Word, *and our owne consciences inlightned by the Spirit: and then it is pride and pettishnesse to stand out against comfort to themselves. Christians should study to corroborate their title: We are never more in heaven, before we come thither, then when wee can reade our evidences: It makes us converse much with God, it sweetens all conditions, and makes us willing to doe and suffer any thing. It makes us have comfortable and honourable thoughts of our selves, as too good for the service of any base lust, and brings confidence in God both in life and death.*

But what if our condition bee so dark, that we cannot reade our evidence at all?

Here looke up to Gods infinite mercy in Christ, as wee did at the first when we found no goodnesse in our selves, and that is the way to recover

recover whatsoever we thinke wee have lost. By honouring Gods mercy in Christ, wee come to have the Spirit of Christ; therefore when the waters of sanctification are troubled and muddy, let us runne to the witnesse of blood. *God seemes to walk sometimes contrary to himselfe; hee seemes to discourage, when secretly he doth incourage, as the* woman of Canaan; *but faith can finde out these wayes of God, and untie these knots, by looking to the free promise and mercifull nature of God. Let our sottish and rebellious flesh murmure as much as it will,* who art thou? and what is thy worth? *Yet a Christian* knowes whom he beleeves. Faith *hath learned to set God against all.*

Againe, we must goe on to adde grace to grace. *A growing and fruitfull Christian, is alwayes a comfortable Christian; the oyle of* grace *brings forth* the oile of gladnesse.

nesse. *Christ is first a King of* righteousnesse, *and then a King of* peace; *the righteousnesse that hee workes by his Spirit brings a peace of* sanctification, *whereby though we are not freed from sinne, yet we are enabled to combate with it, & to get the victory over it. Some degree of comfort followes every good action, as heate accompanies fire, and as beames and influences issue from the* Sunne; *which is so true, that very* Heathens *upon the discharge of a good conscience, have found comfort and peace answerable; this is a reward before our reward.*

Heb. 7. 2.

Præmium ante Præmium.

Another thing that hinders the comfort of Christians is, that they forget what a gracious & merciful covenant they live under, wherein, the perfection that is required is to be found in Christ. Perfection in us is sincerity: What is the end of faith *but to bring us to Christ? Now imperfect*

imperfect faith, if sincere, knits us to Christ, in whom our perfection lies.

Gods designe in the covenant of grace, is to exalt the riches of his mercy, above all sinne and unworthinesse of man; and we yeeld him more glory of his mercy *by beleeving, then it would bee to his Iustice to destroy us. If we were perfect in our selves, we should not honour him so much, as when we labour to be found in Christ, having his righteousnesse upon us.*

There is no one portion of Scripture oftner used to fetch up drooping spirits then this, Why art thou cast downe oh my soule? *it is figurative, and full of Rhetorique, and all little enough to perswade the perplexed soule, quietly to* trust in God; *which without this retiring into our selves and checking our hearts, will never bee brought to passe.* Chrysostome *brings in a man loaden with troubles, comming into*

Homi: in Gen:

into the Church, *where when hee heard this passage read, he presently recovered himselfe, and becomes another man. As* David *therefore did acquaint himselfe with this forme of dealing with his soule, so let us, demanding a reason of our selves* why we are cast downe? *which will at least checke and put a stoppe to the distresse, and make us fit to consider more solid grounds of true comfort.*

Of necessity the soule must bee something calmed and staid before it can be comforted. Whilest the humours of the body rage in a great distemper, there is no giving of physicke. So when the soule gives way to passion, it is unfit to entertain any counsell, therefore it must be stilled by degrees, that it may heare reason; and sometimes it is fitter to bee moved with ordinary reason, (as being more familiar unto it) then with higher reasons fetcht from our supernaturall

pernaturall condition in Christ, as from the condition of mans nature subject to changes, from the uncomelinesse of yeelding to passion for that, which it is not in our power to mend, &c. these and such like reasons have some use to stay the fit for a while, but they leave the coare untouched which is sinne, *the trouble of all troubles. Yet when such considerations are made spirituall by* faith *on higher grounds, they have some operation upon the soule, as the influence of the* Moone *having the stronger influence of the* Sun *mingled with it, becomes more effectuall upon these inferiour bodies. A candle light being ready at hand, is sometimes as usefull as the Sunne it selfe.*

But our maine care should be to have Evangelicall *grounds of comfort, neere to us, as* Reconciliation with God, *whereby all things else are reconciled unto us.* Adoption

tion and Communion with Christ, &c. *which is never sweeter then under the Crosse.* Philip Lansgrave *of* Hesse, *being a long time prisoner under* Charles the fifth, *was demanded what upheld him all that time, who answered, that* he felt the divine comforts of the Martyrs: *therebe* divine comforts *which are felt under the* Crosse, *and not at other times.*

Respondit, divinas consolationes Martyrũ se sensisse.

Besides personall troubles, there are many much dejected with the present state of the Church, seeing the blood of so many Saints to be shed, and the enemies oft to prevaile; but God hath stratagems, as Joshua, *at* Ay; *he seemes sometimes to retire that he maycome upõ his enemies with the greater advantage; the end of all these troubles will no doubt be the ruine of the Antichristian faction; and wee shall see the Church in her more perfect beauty; when the enemies shall be in*

that place which is fitteſt for them, the loweſt *that is, the* footſtool of Chriſt; *the Church as it is higheſt in the favour of God, ſo it ſhall bee higheſt in it ſelfe.* The mountain of the Lord ſhall bee exalted above all mountaines. *In the worſt condition, the Church hath two faces: One towards heaven and Chriſt, which is alwayes conſtant and glorious: Another towards the world, which is in appearance contemptible and changeable. But God will in the end give her beauty for aſhes, and glory double to her ſhame: and ſhe ſhall in the end prevaile; in the meane time, the power of the enemies is in Gods hand: The Church of God conquers when it is conquered: even as our Head Chriſt did, who overcame by patience as well as by power. Chriſts victory was upon the Croſſe. The Spirit of a Chriſtian conquers, when his perſon is conquered.*

Robur hoſtium apud Deum.

The way is, instead of discouragement, to search all the promises made to the Church in these latter times, and to turne them into prayers, and presse God earnestly for the performance of them. Then we shal soon find God both cursing *his enemies, and* blessing *his people out of* Zion, *by the faithfull prayers that ascend up from thence.*

In all the promises *wee should have speciall recourse to God in them. In all stormes there is Searoome enough in the infinite goodnesse of God, for* faith *to be caried with full saile.*

And it must be remembred that in all places where God is mentioned, we are to understand God in the promised Messiah, *typified out so many wayes unto us. And to put the more vigor into such places in the reading of them, we in this latter age of the Church must thinke of God shining upon* us *in the face of Christ, and*

our

our *Father in him. If they had ſo much confidence in ſo little light, it is a ſhame for us not to be confident in good things when ſo ſtrong a light ſhines round about us; when we profeſſe we beleeve* a crowne of righteouſneſſe is laid up for all thoſe that love his appearing. *Preſenting theſe things to the ſoule by* faith, *ſetteth the ſoule in ſuch a pitch of reſolution, that no diſcouragements are able to ſeiſe upon it.* We faint not *ſaith S.* Paul, *wherefore doth he not faint? becauſe* theſe light and ſhort afflictions procure an exceeding weight of glory.

Luther *when he ſaw* Melanchton *a godly and learned man too much dejected for the ſtate of the Church in thoſe times, fals a chiding of him, as* David *doth here his owne ſoule,* I ſtrongly hate thoſe miſerable cares, *ſaith he,* whereby thou writeſt thou art even

Ego miserrimas curas, quibus te consumi scribis, vehementer odi, quod sic regnant in corde tuo, non est magnitudo causæ, sed magnitudo incredulitatis nostræ. Si causa falsa est, revocemus. Si vera, cur facimus illum tantis promissis mendacem; Luctare contra teipsum maximũ hostem.

spent. It is not the greatnesse of the cause, but the greatnesse of the incredulity. If the cause bee false let us revoke it. If true, why doe wee make God in his rich promises a lyar? Strive against thy selfe, the greatest enemy; why doe we feare the conquered world, that have the conquerour himselfe on our side?

Now to speake something concerning the publishing of this Treatise. I beganne to preach on the Text about twelve yeares since in the City, *and afterwards finished the same at Grayes-Inne. After which, some having gotten imperfect notes, endeavoured to publish them without my privity. Therefore to doe my selfe right, I thought fit to reduce them to this forme: There is a pious and studious gentleman of Grayes-Inne, that hath of late published observations upon the whole* psalme; *and another upon this very* verse

very

very well; and many others by Treatises of faith *and such like, have furthered the spirituall peace of Christians much. It were to be wished that we would all joyne to doe that which the Apostle gloried in,* to bee helpers of the joy of Gods people. 2 Cor. 1. ult. *By reason of my absence, while the worke was in printing, some sentences were mistaken. Some will be ready to deprave the labours of other men; but so good may bee done, let such ill-disposed persons be what they are, and what they will be unlesse God turne their hearts: and so I commend thee, and this poore Treatise to Gods blessing.*

GRAYES INNE,
July. 1. 1635.

R. SIBBES.

THE SOVLES CONFLICT WITH IT SELFE.

PSAL. XLII.

Why art thou caſt downe, ô my ſoule, and why art thou diſquieted within mee? Hope thou in God; for I ſhall yet praiſe him, who is the health of my countenance, and my God.

THE *Pſalmes* are, as it were, the Anatomie of a holy mã, which lay the inſide of a truely devout man outward to the view of others. If the Scriptures be com-

pared to a bodie, the *Pſalmes* may well be the heart, they are ſo full of ſweet affections and paſſions. For in other portions of Scripture God ſpeakes to us; But in the *Pſalmes*, holy men ſpeake to God and their owne hearts: as

In this *Pſalme*, we have *the paſſionate paſſages of a broken, and a troubled ſpirit.*

At this time *David* was a baniſhed man, baniſhed from his owne houſe, from his friends, and which troubled him moſt, from the houſe of God, upõ occaſion of *Sauls* perſecutiõ, who hunted him as a Partridge upon the mountaines: ſee how this workes upon him.

1 I. *He laies open his deſire ſpringing from his love.* Love being the prime and leading affection o the ſoule from whence griefe ſprings, from being croſſed i

tha

that wee love. For the setting out of which his affection to the full, he borroweth an expression from the Hart, no *Hart* being chased by the hunters, *panteth more after the waters*, then my heart doth *after thee O God*, though he found God present with him in exile, yet there is a sweeter presence of him in his ordinances which now hee wanted and tooke to heart: places and conditions are happy or miserable, as God vouchsafeth his gracious presence more or lesse, and therefore; *When, O when shall it bee, that I appeare before God?* *verse* 1.

2. Then after his strong desire, *he laies out his griefe*, which he could not containe, but must needs give a vent to it in teares: and hee had such a spring of griefe in him, as fedde his *teares day and night*, all the ease hee 2 *verse* 2.

found was to dissolve this cloud of griefe into the showre of teares.

Question. But, *why gives hee this way to his griefe?*

Answere. Because together with his exiling from Gods house, he was upbraided by his enemies, with his religion: *verse 3.* *where is now thy God?* Grievances come not alone, but (as *Iobs* messengers) follow one another. These bitter taunts together with the remembrance of his former happinesse in communion with God in his house, made deepe impressions in his soule, when he *verse 4.* *remembred how he went with the multitude into the house of God*, and ledde a goodly traine with him, being willing as a good Magistrate, and Master of a familie, not to goe to the house of God alone, nor to heaven alone, but to carry as many as he could with him; Oh!

the remembrance of this made him powre forth (not his words or his teares only) but his very ſoule. *Former favours and happineſſe makes the ſoule more ſenſible of all impreſſions to the contrarie*, hereupon finding his ſoule over ſenſible, hee expoſtulates with himſelfe; *Why art thou caſt downe O my ſoule? and why art thou diſquieted within me? &c.*

But though the remembrance of the former ſweetnes of Gods preſẽce did ſomewhat ſtay him, yet his griefe would not ſo bee ſtilled, and therefore it gathers upon him againe; *one griefe called upon another*, as one deepe wave followes another without intermiſſion, untill his ſoule was almoſt over-whelmed under theſe waters; yet hee recovers himſelfe a little with looking up to God, who hee expected would with ſpeed and authoritie ſend verſe 7

forth *his loving kindnesse* with command to raise him up and comfort him, and give him matter of *songs in the night*. For all this, his unruly griefe will not be calmed, but renues assaults upon the returne of the reproach of his enemies. Their words were *as swords* unto him, and his heart being made very tender and sensible of griefe, these sharpe words enter too deepe; and thereupon he hath recourse to his former remedie (as being the most tryed) to chide his soule and charge it to trust in God.

verse 8.

verse 10.

Observ. Hence in generall we may observe; that, *Griefe gathered to a head will not be quieted at the first.* We see here passions intermingled with comforts, and comforts with passions, and what bustling there is, before *David* can get the victorie over his owne heart: You have some short-

shortspirited Christians, that if they bee not comforted at the first, they thinke all labour with their hearts is in vaine, & thereupon give way to their griefe. But we see in *David*, as distemper ariseth upon distemper, so he gives checke upon checke, and charge upon charge to his soule, untill at length he brought it to a quiet temper. In Physick if one purge wil not carry away the vicious humour, then wee adde a second, if that will not doe it, we take a third. So should we deale with our souls, perhaps, one check, one charge will not doe it; then fall upon the soule againe; send it to God againe, and never give over untill our soules bee possessed of our soules againe.

Againe, In generall observe in *Davids* spirit, that *a gracious and living soule is most sensible of*

the want of ſpirituall meanes.

Reaſon

The reaſon is, becauſe ſpirituall life hath anſwerable taſte, and hunger and thirſt after ſpirituall helps.

Acrius urgent quæ neceſsitatis ſunt, quàm quæ ſpectant ad voluptatem.

We ſee in nature, that thoſe things preſſe hardeſt upon it, that touch upon the neceſſities of nature, rather then thoſe that touch upon delights; for theſe further only our cõfortable being; but neceſſities uphold our being it ſelfe: wee ſee how famine wrought upon the Patriarkes to go into Ægypt: Where we may ſee what to judge of thoſe who willingly excommunicate themſelves from the aſſemblies of Gods people, where the Father, Son and Holy Ghoſt are preſent, where the prayers of holy men meete together in one, and as it were binde God and pull downe Gods bleſſing: No private devotion hath that report

report of acceptance from heaven.

A third generall point is, that *a godly ſoule by reaſon of the life of grace, knowes when it is well with it, and when it is ill, when it is a good day with it, and when a bad*; when God ſhines in the uſe of meanes, then the ſoule is as it were in heaven, when God withdrawes himſelfe, then it is in darkneſſe for a time. Where there is but only a principle of nature without ſanctifying grace, there men goe plodding on and keepe their rounds, and are at the end, where they were at the beginning; not troubled with changes, becauſe there is nothing within to be troubled; and therefore, dead meanes, quicke meanes, or no meanes, all is one with them, an argument of a dead ſoule: And ſo we come more particularly and directly to

Obſerv.

to the wordes. *Why art thou caſt downe O my ſoule, and why art thou diſquieted within mee, &c.*

The words imply 1 *Davids* ſtate wherein he was, and 2 expreſſe his carriage in that ſtate.

His eſtate was ſuch that in regard of outward condition, hee was in variety of troubles; and that in regard of inward diſpoſition of ſpirit he was firſt *caſt downe*, and then *diſquieted*.

Now for his carriage of himſelfe in this condition, and diſpoſition, hee dealeth roundly with himſelfe: *David* reaſoneth the caſe with *David*, and firſt checketh himſelfe for being too much *caſt downe*, and then for being too much *diſquieted*.

And then layeth a charge upon himſelfe *to truſt in God*; wherein we have the duty he chargeth upon himſelfe, which is to *truſt*

in

in God; and the grounds of the duty;

First, from confidence of better times to come, which would yeeld him matter of *praising God.* 1.

And then by a representation of God unto him, as a saving God in all troubles, nay as salvation it selfe, an open glorious Saviour in the view of all, *the salvation of my countenance*, and all this enforced from *Davids* interest in God, *Hee is my God.* 2

Whence observe, first, from the state he was now in, that *since guilt and corruption hath been derived by the fall into the nature of man, it hath beene subjected to misery and sorrow, and that in all conditions, from the King that sitteth on the Thron to him that grindeth on the Mill.* None ever have beene so good or so great as could raise themselves so high *Observ.* 1.

as

as to be above the reach of troubles.

And that choice part of mankinde, the first fruits and excellencie of the rest (which we call the Church) more then others, which appeares by consideration, both of the *Head*, the *Bodie* and *members* of the Church. For the *Head* Christ, hee tooke our flesh as it was subject to miserie after the fall, and was (in regard of that which hee endured) both in life and death, a man of sorrowes.

1 Christ the Head was a man of many sorrowes.

For *the Body* the Church, It may say from the first to the last as it is *Psal.* 129. *From my youth up they have afflicted mee.* The Church beganne in blood, hath growen up by blood, and shall end in blood, as it was redeemed by blood.

2 The Church hath been and is full of sorrowes.

For the members, they are all predestinate to a conformitie to

3 The members of the Church have beene & are full of crosses.

o Christ their Head, as in grace
nd Glory, so in abasement.
*Rom.*8.29. neither is it a wonder,
or those that are borne souldi-
rs to meet with conflicts, for
ravailers to meet with hard u-
age, for seamen to meet with
torms, for strangers in a strange
ountrey (especially amongst
heir enemies) to meet with
range entertainment.

A Christian is a man of ano-
her world, & here from home,
hich he would forget (if hee
ere not exercised here) and
ould take his passage for his
ountrie. But though all Chri-
ians agree and meet in this,
hat *through many afflictions wee*
ust enter into heaven: Yet, ac-
ording to the diversity of place
arts and grace, there is a diffe-
nt cup measured to every one.

And therefore it is but a plea
f the flesh, to except against the
Crosse,

Acts 14.22.

Vse.

Crosse, *Never poore creature was so distressed as I am:* this is but selfe-love, for was it not the case both of Head, Body and members, as we see here in *David* a principall member? When he was brought to this case, thus to reason the matter with himselfe, *Why art thou cast downe (O my soule) and why art thou disquieted within me?*

Observ. From the frame of *David's* spirit under these troubles, we may observe, that, as the case is thus with all Gods people, to be exercised with troubles, so, *They are sensible of them oftentimes, even to casting downe and discouraging.*

Reason 1. And the reason is, they are flesh and blood subject to the same passions, and made of the same mould, subject to the same impressions from without as other mē; And their nature is up-

2. held with the same supports and refresh

refreshings as others, their withdrawing and want of which affecteth them. And besides those troubles they suffer in Common with other men, by reason their new of advancement and their new disposition they have in & from Christ their Head, they are more sensible in a peculiar manner of those troubles that any way touch upon that blessedconditiõ, from a new life they have in and from Christ, which will better appeare if we come more particularly to a discoveryof the more special causes this distemper, some of which are,

1 *Without us.*
2 *Some within us.*

3

Outward causes of discouragement.

1.

God himselfe.

Without us, 1. *God himselfe:* who sometimes withdrawes the beames of his countenance from his children, whereupon the soule

soule even of the strongest christian is disquieted; when together with the crosse, God himselfe seemes to bee an enemie unto them. The childe of God when he seeth that his troubles are mixed with Gods displeasure, and perhaps his conscience tells him that God hath a just quarrell against him, because he hath not renewed his peace with his God, then this anger of God puts a sting into all other troubles, and addes to the disquiet. There were some ingredients of this divine temptation (as wee call it) in holy *David* at this time: though most properly a divine temptation be, when God appeares unto us as an enemie, without any speciall guilt of any particular sinne, as in *Iobs* case.

A divine temptation, what.

And no marvaile if christians be from hence disquieted, when as the Sonne of God himselfe

ſelfe having alwaies before in-
joyed the ſweet communion
with his Father, and now fee-
ling an eſtrangment, that hee
might be a curſe for us, complai-
ned in all his torments of no-
thing elſe; but *My God, My God,* Math. 27. 46.
why haſt thou forſaken mee? It is
with the godly in this caſe, as
with vapours drawne up by the
Sunne, which (when the extra-
cting force of the Sunne leaves
them) fall downe againe to the
earth from whence they are
drawne. So when the ſoule, rai-
ſed up and upheld by the beames
of his countenance is left of God,
it preſently begins to ſinke. We
ſee when the body of the Sunne
is partly hid from us (for totally
it cannot in an Eclipſe by the
body of the Moone) that there
is a drouping in the whole frame
of nature: ſo it is in the ſoule,
when there is any thing that

comes betweene Gods gracious countenance and it.

2 In regard of Satan, who is all for casting downe.

Besides, if we look downe to inferiour causes, the soule is oft cast downe by Satan, who is all for casting downe, and for disquieting. For being a cursed spirit, cast and tumbled downe himselfe from heaven, where he is never to come againe, is hereupon full of disquiet, carrying a hell about himselfe, whereupon all that he labours for, is to cast downe and disquiet others, that they may be (as much as he can procure) in the same cursed condition with himselfe. Hee was not ashamed to set upon Christ himselfe with this temptation of casting downe, and thinkes Christs members never low enough, till he can bring them as low as himselfe.

The devill envies our happinesse first, and last.

By his envie and subtlety, we were driven out of Paradice a

th

the first, and now hee envies us the Paradice of a good conscience: for that is our Paradice untill we come to heaven; into which no serpent shall ever creepe to tempt us. When Satan seeth a man strongly and comfortably walke with God, hee cannot endure that a creature of meaner ranke by creation then himselfe, should enjoy such happinesse. Herein, like (some peevish men which are his instruments) men too contentious, and bred up therein (as a Salamander in the fire,) who when they know the cause to be naught, and their adversaries to have the better title; yet (out of malice) they will follow them with suits and vexations, though they be not able to disable their opposites title: If their malice have not a vent in hurting some way, they wil burst for anger.

It is just so with the divell, when he seeth men will to heaven, and that they have good title to it, then he followes them with all dejecting and uncomfortable tentations that he can: it is his continuall trade and course to seeke his rest in our disquiet, he is by beaten practise and profession, a tempter in his kinde.

3. Satans instruments, who are all for casting downe.

Againe, what Satan cannot doe himselfe by immediate suggestions, that he labours to work by his instruments, who are all for casting downe of those who stand in their light, as those in the Psalme who cry, *downe with him, downe with him, even to the ground*; a character and stampe of which mens dispositions, we have in the verse before this text, *Mine enemies* (saith *David*) *reproach me*. As sweet and as compassionate a man as hee was, to *pray* and *put on sackcloth* for them,

Psal. 35. 13.

them, yet he had enemies, and such *enemies*, as did not suffer their malice only to boile and concoct in their own breasts, but out of the abundance of their hearts, they reproached him in wordes. There is nothing the nature of man is more impatient of, then of reproaches; for there is no man so meane, but thinkes himselfe worthy of some regard, and a reproachful scorne shewes an utter disrespect, which issues from the very superfluitie of malice.

Neither went they behinde his backe, but were so impudent to say *it to his face*: a malicious heart and a slandering tongue goe together, and though shame might have suppressed the uttering of such words, yet their insolent carriage spake as much *in Davids heart*: Wee may see by the language of mens carriage Psal. 39. 1.

what their heart saith, and what their tongue would vent, if they dared.

And this their malice *was unwearied*, for they said *daily* unto him, as if it had beene fed with a continuall spring: malice is an unsatiable monster, it will minister words, as rage ministers weapons. But what was that they said so reproachfully? and said daily? *Where is now thy God?* they upbraid him with his singularity, they say not, now, *where is God?* but, *where is thy God*, that thou dost boast so much on? as if thou hadst some speciall interest in Him. Where wee see that the scope of the devill and wicked men is to shake the godlies Faith, & confidence in their God. As Satan laboured to divide betwixt Christ and his Father. *If thou beest the Son of God, command that these stones be made bread.*

verse 3.

Mat. 4.

bread. So he labours to divide betwixt Father, and Sonne, and us; they labour to bring God in jealousie with *David*, as if God had neglected him bearing himselfe so much upon God. They had some colour of this, for God at this time had vailed himselfe from *David*, as he does oft from his best children for the better discovery of the malice of wicked men: And doth not Satan tippe the tongues of the enemies of Religion now, to insult over the Church now lying a bleeding? *Whats become of their Reformation, of their Gospell?* Nay, rather whats become of your eyes, we may say unto them? For God is neerest to his children when he seemes furthest off. *In the mount of the Lord it shall bee seene*, God is with them and in them, though the wicked bee not aware of it; it is all one, as if

This was preached in the beginning of the troubles of the Church.

Gen. 22.14.

one ſhould ſay betwixt the ſpace of the new and old Moon, where is now the Moone? when as it is never neerer the Sunne then at that time.

Where is now thy God?

Anſwere. In heaven, in earth, in me, every where but in the heart of ſuch as aske ſuch queſtions, and yet there they ſhall find him too in his time, filling their conſciences with his wrath; and then, Where is their God? where are their great friends, their riches, their honors, which they ſet up as a god? what can they availe them now?

But how was *David* affected with theſe reproaches? their words were as ſwords, *as with a ſword in my bones, &c.* they ſpake daggers to him, they cut him to the quicke when they toucht him in his God, as if he had neglected his ſervants, when as the devill

verſe 10.

devill himſelfe, regards thoſe who ſerve his turne; touch a true godly man in his Religion, and you touch his life and his beſt freehold, he lives more in his God then in himſelfe; ſo that we may ſee here, there is a murther of the tongue, a wounding tongue as well as a healing tongue: men thinke themſelves freed from murther, if they kill none, or if they ſhed no blood, whereas they cut others to the heart with bitter words. It is good to extend the commandement to awake the conſcience the more, and breed humility, when men ſee there is a murdering of the tongue. We ſee *David* therefore upon this reproach to be preſently ſo moved, as to fall out with himſelfe for it, *Why art thou ſo caſt down and diſquieted ô my ſoule?* This bitter taunt ran ſo much in his minde, that he expreſſeth

A murther of the tongue.

presseth it twice in this Psalme; He was sensible that they strook at God, through his sides; what they spake in scorne and lightly, he tooke heavily. And indeed, when religion suffers, if there be any heavenly fire in the heart, it will rather breake out, then not discover it selfe at all. Wee see by daily experience, that there is a speciall force in words uttered from a subtle head, a false heart, and a smooth tongue, to weaken the hearts of professors, by bringing an evill report upon the strict profession of religion: as the *cunning* and false *spies* did upon *the good land*, as if it were not only in vaine, but dangerous to appeare for Christ in evill times. If the example of such as have faint spirits will discourage in an army (as wee see in *Gideons* Historyes) then what will speech inforced both by example

1 Iudges 24.

Iudges 7.

ple and with some shew of reason doe?

To let others passe, wee need not goe further then *our selves*, for to finde causes of discouragement, there is a seminary of thē within us. Our flesh, an enemy so muchthe worse, by how much the nearer, will be ready to upbraide us within us, *where is now thy God?* why shouldest thou stād out in a profession that findes no better entertainment?

4 Discouragement comes from our selves.

But to come to some particular causes within us.

There is cause oft in the body of those in whom a melancholly temper prevaileth; darkneſſe makes men fearefull: Melancholly persons are in a perpetuall darkneſſe, all things seeme blacke and dark unto them, their spirits as it were dyed blacke. Now to him that is in darkneſſe, all things seeme black and dark, the

the ſweeteſt comforts are not lightſome enough unto thoſe that are deepe in melancholly. It is (without great watchfullneſſe) Satans bath; which hee abuſeth as his owne weapon to hurt the ſoule, which by reaſon of its ſympathy with the body is ſubject to be miſled, as we ſee where there is a ſuffuſion of the eye by reaſon of diſtemper of humours, or where things are preſented through a glaſſe to the eye; things ſeeme to bee of the ſame colour: ſo, whatſoever is preſented to a melancholly perſon, comes in a dark way to the ſoule. From whence it is that their fancy being corrupted, they judge amiſſe, even of outward things, as that they are ſick of ſuch and ſuch a diſeaſe, or ſubject to ſuch and ſuch a danger, when it is nothing ſo; how fit are they then to judge of things

Simile.

5
A deluded fancie cauſes diſquietneſſe.

things removed from ſenſe, as of their ſpirituall eſtate in Chriſt?

To come to cauſes more neer the ſoule it ſelfe, as when there is want of that which ſhould be in it, as of *knowledge* in the *understanding*; &c. Ignorance (being darkneſſe) is full of falſe feares; in the night time men thinke every buſh a theefe; our forefathers in time of ignorance were frighted with every thing, therefore it is the policie of popiſh tyrants taught them from the prince of darkneſſe, to keep the people in darkneſſe, that ſo they might make them feareſull, and then abuſe that feareſulneſſe to ſuperſtition: that they might the better rule in their conſciences for their owne ends; and that ſo having intangled them with falſe feares, they might heale them againe with falſe cures.

2 Cauſes privative, of diſcouragement in ourſelves.

1 Ignorance in the underſtanding.

Againe,

2. Forgetfullnes causeth discouragement.

Againe, though the soule bee not ignorant, yet if it be forgetfull and mindlesse, if, as Heb. 12. The Apostle saith, *You have forgot the consolation that speakes unto you, &c.* Wee have no more present actuall comfort, then we have remembrance: help a godly mans memorie, and helpe his comfort, like unto charcoale which having once bin kindled, are the more easie to take fire. He that hath formerly knowne things, takes ready acquaintance of them againe (as old friends:) things are not strange to him.

3 Not duely prizing of comforts.

And further, *want of setting due price upon comforts*; as the Israelites were taxed for setting nothing by the pleasant land. It is a great fault, when (as they said to *Iob*) *the consolations of the Almighty seeme light, and small unto us*, unlesse wee have some

Iob 15. 11.

ſome outward comfort which wee linger after.

Adde unto this, *a childiſh kind of peeviſhneſſe*, when they have not what they would have (like children) they throw away all; which (though it be very offenſive to Gods ſpirit) yet it ſeazeth often upon men otherwiſe gracious. *Abraham* himſelfe (wanting children) undervalued all other bleſſings. *Ionas*, becauſe he was croſſed of his gourde, was weary of his life. The like may be ſaid of *Elias*, flying from *Iezebel*. This peeviſhneſſe is increaſed by a too much flattering of their griefe, ſo farre as to juſtifie it. Like *Ionas*, *I doe well to be angry even unto death*, hee would ſtand to it. Some with *Rachel* are ſo peremptory, that they *will not be comforted*, as if they were in love with their grievances. Wilfull men are moſt

4
A childiſh peeviſhneſſe.

Gen. 16.

1 Kings

Ionah 4. 9.

Ier. 31:15.

most vexed in their crosses: It is not for those to be wilfull that have not a great measure of wisedome to guide their wills; for God delights to have his wil of those that are wedded to their owne wills: as in *Pharoah*. No men more subject to discontentments, then those who would have all things after their owne way.

5 False reasoning, erronious discourse.

Againe, one maine ground, is, *False reasoning*, and errour in our discourse, as that we have no grace when we feele none, feeling is not alwaies a fit rule to judge our states by; that God hath rejected us, because we are crossed in outward things, when as this issues from Gods wisedome and love. How many imagine their *failings*, to be *fallings*, and their *fallings*, to bee *fallings away*? *Infirmities* to bee *Presumptions*: every *sinne against Conscience*

conscience, to be the sinne against the *Holy Ghost*? unto which misapprehensions, weake and darke spirits are subject. And Satan (as a cunning Rhetorician) here inlargeth the fancie, to apprehend things bigger then they are, Satan abuseth confident spirits another contrary way: to apprehend great sinnes as little; and little as none. Some also, thinke that they have no grace, because they have not so much as growen christians: whereas, there be severall ages in Christ. Some againe, are so desirous and inlarged after what they have not, that they minde not what they have. Men may bee rich, though they have not millions, and be not Emperors.

A double cunning of satan, according to the humour of his patients.

6

Likewise, some are much troubled, because they proceed by a false methode and order in judging of their estates. They

A false methed and order in judging of our estates.

will begin with *Election*, which is the higheſt ſtep of the ladder. Whereas they ſhould beginne from a worke of grace wrought within their hearts, from Gods calling thē by his ſpirit, & their anſwere to his call, and ſo raiſe thēſelves upwards to know their *Election* by their anſwer to Gods caling. *Give all diligēce* ſaith *Peter* to make your *calling* and *election ſure*: your *election* by your *calling*. God deſcends downe unto us from *election* to *calling*, and ſo to ſanctification: wee muſt aſcend to him beginning where he ends. Otherwiſe it is as great folly as in removing of a pile of wood, to beginne at the loweſt firſt, and ſo (beſides the needles trouble,) to be in danger to have the reſt fall upon our heads. Which beſides ignorance argues pride appearing in this, that they would bring God to their con-

2 Pet. 1.

ceits

s, and be at an end of their
ke before they beginne.
his great ſecret of Gods e:
all love to us in Chriſt, is
den in his breaſt, and doth
ppeare to us, untill in the
ſmeanes God by his ſpirit
overeth the ſame unto us;
ſpirit letteth into the ſoule
uch life and ſenſe of Gods
in particular to us, as draw-
he ſoule to Chriſt, from
m it draweth ſo much ver-
s changeth the frame of it,
quickneth it to duty, which
s are not grounds of our
in grace, but iſſues, ſpring-
rom a good ſtate before;
hus farre they helpe us, in
ing of our condition, that
gh they be not to be reſted
t as ſtreames they lead us
e ſpring head of grace from
ce they ariſe.
nd of ſignes, ſome be more

Mat.13.20.

apt to deceive us, as being
ſo certaine, as *delight and j*
hearing the word, as appareth
the *third ground*: ſome are n
conſtant and certaine, as lov
thoſe that are truly good,
to all ſuch, and becauſe they
ſuch, &c. theſe as they
wrought by the ſpirit, ſo
ſame ſpirit giveth evidenc
the ſoule of the truth of th
and leadeth us to faith f
whence they come, and
leads us to the diſcovery
Gods love made knowne t
in hearing the word opened.
ſame ſpirit openeth the trut
us, and our underſtanding
conceive of it, and our heart
cloze with it by faith, not
as a truth, but as a truth be
ging to us.

Now this faith is manife
either by it ſelfe reflecting
it ſelfe the light of faith diſc

both it ſelfe, and other
gs, or by the cauſe of it, or
he effect, or by all; Faith is
more knowne to us in the
of it, then in it ſelfe, as in
ts the fruits are more appa-
hen the ſappe and roote.
the moſt ſetled knowledg is
the cauſe, as when I know
leeve, becauſe in hearing
s gracious promiſes opened
offered unto me, the ſpirit
od carryeth my ſoule to Epheſ. 1 13.
to thē as mine own portiō.
the moſt familiar way of
vledge of our eſtates is from
flects to gather the cauſe,
auſe being oftentimes more
ote and ſpirituall, the effects
obvious and viſible. All
igour and beauty in nature
h we ſee, comes from a ſe-
influence from the heavens
h we ſee not; In a cleare
ning we may ſee the beames

of the ſunne ſhining upon
top of hills and houſes before
can ſee the ſunne it ſelfe.

Things in the working of
doe iſſue from the cauſe,
whoſe force they had their
ing; but our knowing of th
ariſeth from the effect, wh
the cauſe endeth; we know
1 Iohn 4.19. muſt love us before we can
him,& yet we oft *firſt* know
wee love him; the love of Go
the cauſe why we love our b
ther,& yet we know we love
brother whom we ſee more cl
1 Iohn 4.20. ly, *then God whom wee doe not*

It is a ſpirituall peeviſhn
that keepes men in a perple
condition, that they neg
theſe helps to judge of the
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berty to helpe us ſometime
diſcovery of our eſtate by th
fects, ſometimes by the ca
&c. And it is a ſinne to ſet

by any worke of the ſpirit, and the comfort wee might have by it, and therefore wee may well adde this, as one cauſe of diſquietneſſe in many, that they grieve the ſpirit, by quarrelling againſt themſelves, and the worke of the ſpirit in them.

Another cauſe of diſquiet is, that men by a naturall kinde of Popery ſeeke for their comfort too much in ſanctification, neglecting juſtification, relying too much upon their owne performances; Saint *Paul* was of another minde, *accounting all but dounge and droſſe, compared to the righteouſneſſe of Chriſt.* This is that garment, wherewith being decked wee pleaſe our *husband*, & wherein we get the bleſſing. This giveth ſatisfaction to the conſcience, as ſatisfiing *God* himſelfe, being performed by *God* the *Sonne*, and approved there-

Comfort ſought in ſanctification.

Phillip. 3.

fore by *God* the *Father*; Hereupon the ſoule is quieted, and *faith* holdeth out this *as a ſhield* againſt the diſpleaſure of God & temptations of Sathan: why did the Apoſtles in their Prefaces joyne *grace and peace* together, but that we ſhould ſeeke for our *peace* in the free grace and favour of God in Chriſt.

No wonder why Papiſts maintaine doubting, who hold ſalvation by workes; becauſe Satan joyning together with our conſciences, will alwaies finde ſome flaw even in our beſt performances; Hereupõ the doubting and miſgiving ſoule comes to make this abſurd demand, as, *Who ſhall aſcend to heaven?* which is all one as to fetch Chriſt from heaven, and ſo bring him downe to ſuffer on the Croſſe againe. Wheras if we believe in Chriſt, we are as ſure to come to hea-

Pſal. 24.3.

ven

ven as Christ is there: Christ ascending and descending with all that hee hath done is ours. So that *neither heigth nor depth can separate us frō Gods love in Christ.*

Rom.8.39.

But we must remember, though the maine pillar of our comfort be in the free forgiveneſſe of our ſinnes; yet if there be a neglect in growing in holineſſe, the ſoule will never bee ſoundly quiet, becauſe it will be proane to queſtion the truth of juſtification, and it is as proper for ſinne to raiſe doubts and feares in the conſcience, as for rotten fleſh and wood to breed wormes. And therefore we may well joyne this as a cauſe of diſquietneſſe, *the neglect of keeping a cleare conſcience.* Sinne, like *Achan*, or *Ionas* in the ſhip, is that which cauſeth ſtormes within and without; where there is not a pure conſcience there is not a pacified

To have and maintaine true comfort, we muſt grow up in holines.

8

Want of a cleare conſcience, raiſes tumults in the ſoule.

pacifyed conſcience, and therefore though ſome thinking to ſalve themſelves whole in juſtification, neglect the cleanſing of their natures; and ordering of their lives: yet in time of temptation, they will finde it more troubleſome then they thinke. For a conſcience guilty of many neglects and of allowing it ſelfe in any ſinne to lay claime to Gods mercy, is to doe as wee ſee mountebanks ſometimes do, who wound their fleſh to trie concluſions upon their owne bodies how ſoveraigne the ſalve is; yet oftentimes they come to feele the ſmart of their preſumption, by long and deſperate wounds. So God will let us ſee what it is to make wounds to trie the precioufneſſe of his Balme, ſuch may goe mourning to their graves. And though (perhaps) with much wraſtling

with

with God, they may get assurance of the pardon of their sins yet their conscience will be still trẽbling (like as *Davids* though *Nathan* had pronounced unto him the forgivenesse of his sin) till God at length speakes further peace. even as the water of the sea (after a storme) is not presently still, but moves and trembles a good while after the storme is over. A Christian is a new creature, & walketh by rule, & so far as he walketh *according to his rule peace is upon him*. Loose walkers that regard not their way, must thinke to meete with sorrows instead of peace. watchfulnesse is the preserver of peace It is a deepe spirituall judgment to finde peace in an ill way.

Psal. 51.

Gal. 6.16.

Some againe, reape the fruit of their *ignorance of Christian libertie*, by unnecessarie scruples and doubts. It is both unthankfulnes

Ignorance of our Christian libertie.

fulneſſe to God, and wrong to our ſelves, to be ignorant of the extent of Chriſtian liberty; *It makes melodie to Satan, to ſee Chriſtians troubled with that they neither ſhould or need.* Yet there is danger in ſtretching chriſtian liberty beyond the bounds. For a man may condemne himſelfe in that he approves, as in not walking circumſpectly in regard of circumſtances, and ſo breed his owne diſquiet, and give ſcandall to others.

Danger of abuſing Chriſtian liberty.

10 Want of imployment.

Sometimes alſo, God ſuffers men to be diſquieted for want of imployment, who in ſhunning labour, procure trouble to themſelves; and by not doing that which is needfull, they are troubled with that which is unneceſſary. *An unimployed life is a burden to it ſelfe.* God is a pure Act, alwaies working, alwaies doing: and the neerer our ſoule comes

comes to God, the more it is in action, and the freer from disquiet. Men experimentally feele that comfort in doing that which belongs unto them, which before they longed for, and went without; a heart not exercised in some honest labour workes trouble out of it selfe.

11 Omission of offices and duties of love.

Againe, Omission of duties and offices of love, often troubles the peace of good people; for even in the time of death when they looke for peace and desire it most, then looking backe upon their former failings and seeing opportunitie of doing good wanting to their desire; (the parties perhaps being deceased to whom they owed more respect) are hereupon much disquieted, and so much the more, because they see now hope of the like advantages cut off.

A christian life is full of duties, and the peace of it is not maintained without much fruitfulnesse and looking about us: debt is a disquieting thing to an honest minde, and *dutie is debt*. Rom.13.8. Hereupon the Apostle layeth the charge, *that wee should owe nothing to any man, but love.*

12 Want of resolution in good things.

Againe, one speciall cause of too much disquiet, is, *want of firme resolution in good things*. The soule cannot but be disquieted when it knowes not what to cleave unto, like a ship tossed with contrary windes; Halting is a deformed and troublesome gesture; so halting in religion, is not only troublesome to others and odious, but also *disquiets* our selves. 1 Kings 18.21 *If God bee God cleave to him*; If the duties of religion be such as will bring peace of conscience at the length, be religious to purpose, practise them in

in the particular passages of life. Wee should labour to have a cleare judgement, and from thence a resolved purpose; *a wavering* minded man is inconstant in all his wayes. God will not speake peace to a staggering spirit that hath alwaies its religion, and its way to choose. Vncertaine men are alwayes unquiet men, and giving too much way to passion maketh men in particular consultations unsetled. This is the reason why in particular cases when the matter concernes our selves, wee cannot judge so clearely as in generall truthes, because Satan raiseth a mist betweene us and the matter in question.

Iames 1.6.

2. *Positive Causes.*

When men lay up too much comfort in outward things.

May be, 1. *When men lay up their comfort too much on outward things* which being subject to much inconstancy and change, breed

breed disquiet. Vexation alwayes followes vanity, when vanity is not apprehended to bee where it is. In that measure wee are cast downe in the disappointing of our hopes, as wee were too much lifted up in expectation of good from them. Whence proceed these complaints; such a friend hath failed me: I never thought to have fallen into this condition; I had setled my joy in this childe, in this friend, &c. but this is to build our comfort upon things that have no firme foundation, to build castles in the aire (as we use to say.) Therefore it is a good desire of the wiseman *Agur*, to desire God, *to remove from us vanity and lies*, that is, a vaine and a false apprehension pitching upon things that are vaine and lying, promising that contentment to our selves from the creature, which it

Proverbs 30.

it cannot yeeld; confidence in vaine things makes a vain heart, the heart becomming of the nature of the thing it relies on: we may say of all earthly things as the Prophet speaketh, *Here is not our rest.* Micah 2,10.

It is no wonder therefore, that worldly men are oft *cast downe* and *disquieted*, when they *walke in a vaine shadow*, as likewise that men given much to recreations should bee subject to passionate distempers, because here things fal out otherwise thē they lookt for: recreations being about matters that are variable, which especially falls out in games of hazard, wherein they oft spare not Divine Providence it selfe, but breake out to blasphemie. Psal.39.

Likewise men that graspe more *businesses* then they can discharge, must needs bear both

the blame and the griefe of lo-
sing or marring many buſineſſes.
It being almoſt impoſſible to do
many things ſo well as to give
content to Conſcience; Hence
it is that covetous & buſie men
trouble both their hearts and
their houſes; though ſome men
from a largeneſſe of parts, and a
ſpeciall dexterity in affairs may
turn over much; yet the moſt ca-
pacious heart hath its meaſure
and when the cup is full, a little
droppe may cauſe the reſt to
ſpill. There is a ſpirituall ſurfeit
when the ſoule is over-charged
with buſineſſe; it is fit the ſoul
ſhould haue its meet burthen &
no more.

2. Too much relying upon the opinions of others. *Sic leve ſic parvum eſt animum quod laudis avarum ſubruit aut reficit.*

As likewiſe, thoſe that de-
pend too much upon the opini-
ons of other men; A very light
matter will refreſh, and then a-
gaine diſcourage a minde that
reſts too much upon the liking

of others. Men that ſeeke themſelves too much abroad, finde themſelves diſquieted at home; even good men many times are too much troubled with the unjuſt cenſures of other men, ſpecially in the day of their trouble: It was *Iobs* caſe; and it is a heavy thing to have affliction added to affliction: It was *Hannahs* caſe, who being *troubled in ſpirit*, was cenſured by *Eli*, for *diſtemper in braine*; but for vaine men who live more to reputation then to conſcience, it cãnot be that they ſhould long enjoy ſetled quiet, becauſe thoſe in whoſe good opinion they deſire to dwell are ready often to take up contrary conceits upon ſlender grounds.

Iob.

1 Sam. 1. 14.

It is alſo a ground of overmuch trouble, when wee looke too much and too long upon the ill in our ſelves and abroad; wee

3. Too much looking and poring on evils, in our ſelves and abroad.

may fixe our eyes too long even upon ſinne it ſelfe; conſidering that we have not only a remedy againſt the hurt by ſinne, but a commandemēt *to rejoyce alwaies in the Lord.* Much more may we erre in poring too much upon our afflictions; wherein we may finde alwaies in our ſelves upon ſearch a cauſe to juſtifie God, and alwaies ſomething left to comfort us: Though wee naturally mind more one croſſe then a hundred favours, dwelling overlong upon the ſore.

Philip. 4. 4.

So likewiſe, our mindes may be too much taken up in conſideration of the *miſeries of the times* at home and abroad, as if Chriſt did not rule in the midſt of his enemies; and would not helpe all in due time, or as if the condition of the Church in this world, were not for the moſt part in an afflicted and conflicting

cting condition. Indeed there is a perfect reſt both for the ſouls and bodies of Gods people, but that is not in this world, but is kept for hereafter, here wee are in a ſea, where what can we look for, but ſtormes?

To inſiſt upon no more, one cauſe is, that we doe uſurpe upon God, and take his office upon us, by troubling our ſelves in forecaſting the event of things, whereas our worke is only to do our worke and be quiet, as children when they pleaſe their parents, take no further thought; our trouble is the fruit of our folly in this kinde.

Vſe 1. That which wee ſhould obſerve frõ all that hath beene ſaid is, that we be not overhaſty in cenſuring others, when we ſee their ſpirits out of temper, for wee ſee how many things there are that work ſtrongly upon the

weake nature of man. *We may ſinne more by harſh cenſure, then they by overmuch diſtemper:* as in *Iobs* caſe, it was a matter rather of juſt griefe andpitty, thē great wonder or heavy cenſure.

Vſe 2. And, for our ſelves: If our eſtate be calme for the preſent, yet wee ſhould labour to prepare our hearts, not onely for an alteration of eſtate, but of ſpirit, unleſſe wee be marvellous carefull before hand, that our ſpirits fall not downe with our Condition. And if it befalls us to finde it otherwiſe with our ſoules thē at other times, we ſhould ſo far labour to beare it, as that wee doe not judge it our owne caſe alone, when we ſee here *David* thus to complaine of himſelfe, *Why art thou caſt downe ô my ſoule &c.*

To returne againe to the words, *Why art thou caſt downe ô*

my

my ſoule, &c. or, *why doſt thou caſt downe thy ſelfe?* or, *art caſt downe by thy ſelfe.* Whence wee may farther obſerve, *That wee are prone to caſt downe our ſelves*, wee are acceſſary to our owne trouble, and weave the web of our owne ſorrow, and hamper our ſelves in the coards of our owne twyning. God neither loves nor wills that we ſhould be too much caſt downe. Wee ſee our Saviour Chriſt how carefull hee was that his *diſciples* ſhould not be troubled, and therefore he labours to prevent that trouble which might ariſe by his ſuffering and departure from them, by a heavenly ſermon; *Let not your hearts be troubled, &c.* Hee was troubled himſelfe that wee ſhould not bee troubled: The ground therefore of our diſquiet is chiefly from our ſelves, though Sa-

Obſerv. 1.

John 14. 1.

tan will have a hand in it. Wee ſee many like ſullen birds in a cage beate themſelves to death. This caſting down of our ſelves, is not from humility, but from Pride, we muſt have our will, or God ſhall not have a good look from us, but as pettiſh and peeviſh children, we hang our heads in our boſome, becauſe our wills are croſt.

Vſe. Therefore in all our troubles wee ſhould looke firſt home to our owne hearts, and ſtop the ſtorme there; for we may thank our owne ſelves, not onely for our troubles, but likewiſe for overmuch troubling our ſelves in trouble. It was not the troubled condition that ſo diſquieted *Davids* ſoule, for if he had had a quiet minde, it would not have troubled him. But *David* yeelded to the diſcouragements of the fleſh, and the fleſh (ſo far as it

it is unsubdued) is like the sea that is alwaies casting mire and dirt of doubts, discouragements and murmurings in the soule; let us therfore lay the blame where it is to be laid.

Againe, we see, *it is the nature of sorrow to cast downe, as of joy to lift up.* Griefe is like lead to the soule, heavy and cold; it sinkes downewards, and carries the soule with it. The poore *Publican* to shew that his soule was cast downe under the sight of his sinnes, hung down his head, the position of his body was sutable to the disposition of his minde, his heart and head were cast down alike; And it is Satans practice to goe over the hedge where it is lowest: he adds more weights to the soule, by his tentations and vexations. His sinne cast him out of heaven, and by his temptations, he cast us out of our

Observ. 2.

Luke 18.13.

our Paradice, and ever ſince, he labours to caſt us deeper into ſin, wherein his ſcope is, to caſt us either into too much trouble for ſin, or preſumption in ſinne, which is but a lifting up, to caſt us down into deepe deſpaire at length, and ſo at laſt (if Gods mercy ſtop not his malice) hee will caſt us as low as himſelfe, even into hell it ſelfe.

Reaſon How ſorrow doth weaken the ſoule.

The ground hereof is, becauſe *as the Ioy of the Lord doth ſtrengthen, ſo doth ſorrow weaken the ſoule.* How doth it weaken?

1. By weakning the execution of the functions thereof, becauſe it drinketh up the ſpirits, which are the inſtruments of the ſoule.

2. Becauſe it contracteth, and draweth the ſoule into it ſelfe from communion of that comfort it might have with God or man. And then the ſoule being left

left alone, if *it falleth*, hath none to *raise it up*. Eccles. 4. 10.

Therefore, if we will prevent casting downe, let us *prevent griefe the cause of it*, and sin the cause of that. Experience prooves that true which the Wiseman saies, *Heavinesse in the heart of a man makes it stoope, but a good word makes it better*. It bowes downe the soule, and therefore our blessed Saviour inviteth such unto him; *Come unto me yee who are heavie laden with the burden of your sinnes*. The bodie bends under a heavy burden, so likewise the soule hath its burden. *Why art thou cast downe ô my soule? Why so desquieted? &c.*

Vse. How to prevent casting downe.

Prov. 12. 25.

Mat. 11.

Whence, wee see 1. that casting downe breeds disquieting: Because it springs from pride, which is a turbulent Passion, when as men cannot stoope to

Observ. 1.

Reason

to that condition which God would have them in, this proceeds from diſcontentment, and that from pride. As we ſee, a vapour incloſed in a cloude cauſeth a terrible noiſe of thunder, whilſt it is pent up there, and ſeeketh a vent; So all the noiſe within proceeds from a diſcontented ſwelling vapour. It is aire incloſed in the bowels of the earth which ſhakes it, which all the foure windes cannot doe.

No creature under heaven ſo low caſt downe as Satan, none more lifted up in pride, none ſo full of diſcord; the impureſt ſpirits are the moſt diſquiet and ſtormie ſpirits, troubleſome to themſelves and others; for when the ſoule leaves God once, and lookes downewards, what is there to ſtay it from diſquiet; remove the needle from the pole ſtarre, and it is alwaies ſtirring

ring and trembling, never quiet till it be right againe. So displace the soule by taking it from God, and it will never be quiet. The devill cast out of heaven and out of the Church, keeps a dooe, so do unruly spirits led by him.

Now I come to the Remedies,

1. *By expostulation with himselfe.*

2. *By laying a charge on himselfe: (trust in God).*

Remedies against casting downe and disquieting.

It is supposed here, that there is no reason (which the wisedome from above allowes to be a reason) why men should bee discouraged, although the wisedome from beneath which takes part with our corruption will seldome want a plea. Nay there is not only no reason for it, but there are strong reasons against it, there being a world of evill in it.

Reasons against discouragement.

For, 1. It indispose a man to all

1. It indispose to all good duties.

all good duties, it makes him like an instrument out of tune, and like a body out of joynt, that moveth both uncomely and painfully. It unfits to duties to God, who loves a cheerefull giver, and especially a thanksgiver. Whereupon the Apostle joynes them both together, *in all things be thankfull*, and *Rejoyce evermore.* In our communion with God in the Sacraments, joy is a chiefe ingredient. So in duties to men, if the spirit be dejected, they are unwelcome, and lose the greatest part of their life and grace; A chearefull and a free spirit in duty is that which is most accepted in duty. Wee observe not so much what, as from what affection a thing is done.

1 Thes. 5.

2 It wrongs God, making us thinke amisse of him.

2. It is a great wrong to God himselfe, and it makes us conceive blacke thoughts of him, as if He were an enemy. What an injury

injury is it to a gracious father, that ſuch whom he hath followed with many gracious evidēces of his favour and love, ſhould be in ſo ill a frame, as once to cal it into queſtion?

3. So, it makes a man forgetfull of all former bleſſings, and ſtoppes the influence of Gods grace, for the time preſent, and for that to come.

3. It makes a mā forget former bleſſings, &c.

4. So againe, For receiving of good: It makes us unfit to receive mercies; a quiet ſoule is the ſeate of wiſedome. Therefore, *Meekeneſſe* is required for the *receiving of that ingrafted word that is able to ſave our ſoules.* Till the Spirit of God *meekens* the ſoule, (ſay what you will) it mindes nothing, the ſoule is not empty and quiet enough to receive the ſeede of the word. It is ill ſowing in a ſtorme, ſo a ſtormie ſpirit will not ſuffer the word

4. It makes us unfit to receive good.

Iames 1.21.

word to take place, *Men are deceived when they thinke a dejected spirit to be an humble spirit.* Indeed it is so when we are cast downe in the sense of our owne unworthinesse, and then as much raised up in the confidence of Gods mercy. But when wee cast our selves down sullenly, & neglect our cõforts, or undervalue them, it proceeds from pride, for it controuls (as much as in us lies) the wisdome and justice of God, when we think with our selves, why should it be so with us; as if wee were wiser to dispose of ourselves then God is. It disposeth us for entertaining any temptation. Satan hath never more advantage then upon discontent.

5. It hinders beginners comming into Gods waies.

5. Besides, it keepes off beginners from comming in, and entring into the waies of God, bringing an ill report upon religion,

gion, causing men to charge it falsely for an uncomfortable way, when as men never feele what true comfort meaneth, till they give up themselves to God. And it dampes likewise the spirits of thosethat walke the same way with us, when as we should (as good travellers) cheere up one another both by word & example. Insuch a case, the wheeles of thesoule are taken off, or else, (as it were) want oyle, whereby the soule passeth on very heavily &no good action comes off frō it as it should, which breeds not onely uncomfortableneſſe, but unsettledneſſe in good courses. For a man will never go on comfortably and constantly in that which hee heavily undertakes. Thats the reason why uncheerfull spirits seldome hold out as they should. Saint *Peter* knew this well, and therefore he

willeth that there ſhould bee, *quietneſſe and peace betwixt huſband and wife, that their prayers be not hindred*; Inſinuating that their prayers are hindered by familie breaches. For by that meanes, thoſe two (that ſhould be one fleſh and ſpirit) are divided, and ſo made two, and when they ſhould minde duty, their minde is taken up with wrongs done by the one to the other.

1 Peter 3.

There is nothing more required for the performing of holy duties then uniting of ſpirits, and therefore God would not have the ſacrifice brought to the altar, before reconciliation with our brother. He eſteemes peace ſo highly, that he will have his owne ſervice ſtay for it. We ſee when *Moſes* came to deliver the *Iſraelites out of bondage* their mind was ſo taken up with their griefe, that there was

Mat. 5. 24.

Exodus 9.

body within to give *Moſes* an anſwere, their ſoule went altogether after their ill uſage.

Therefore we ſhould all endeavour and labour for a calmed ſpirit, that wee may the better ſerve God in praying to him, & praiſing of him; and ſerve one another in love, that we may bee fitted to doe and receive good: that we may make our paſſage to heaven more eaſie and cheerfull, without drooping and hanging the wing. So much as we are quiet and cheerefull upon good grounds, ſo much we live, and are as it were in heaven. So much as we yeeld to diſcouragement, we looſe ſo much of our life and happineſſe, cheerefulnes being (as it were) that life of our lives, and the ſpirit of our ſpirits by which they are more inlarged to receive happineſſe and to expreſſe it: but to come to

Vſe.

Obſerv.

some helps.

First, In that he expostulates with himselfe, we may observe, that, One way to raise a dejected soule is, to cite it before it selfe, and as it were to reason the case. God hath set up a court in mans heart, wherein, the conscience hath the office, both of *Informer*, *accuser*, *witnesse*, and *judge*; And if matters were well carryed within our selves, this prejudgeing, would be a prevention of future judging. It is a great mercie of God, that the credit and comfort of man are so provided for, that he may take up matters in himselfe, and so prevent publike disgrace. But if there be not a faire dispatch & transaction in this inferiour court within us, there will be a review in a higher court. Therefore by slubbering over our matters, wee put God and our selves to more trou

The court of conscience in man.

Iudgement must pass first or last without or within upon us.

trouble then needs. For a judgement must passe first, or last, either within us or without us, upon all unwarrantable distempers. Wee must not onely bee readie to give an account of our *faith*, upon what Grounds wee beleeve, but of all our *actions*, upon what grounds wee doe what we doe, and of *our Passions*, upon what ground we are passionate, as in a well governed state, uprore and sedition is never stirred, but account must bee given. Now in a mutinie the presence and speech of a venerable man, composeth the mindes of the disordered multitude, so likewise in a mutinie of the spirit, the authority that God hath put into reason (as a beame of himselfe) commands silence, and puts all into order againe.

Reason

And there is good reason for it, for man is an understanding

creature, and hath a rule given him to live by, and therefore is to be countable of every *thought, word, action, paßion.* Therefore, the first way to quiet the soule, is, to aske a reason of the tumult raised, and then many of our distempers for shame will not appeare, because (though they rage in silent darkneſſe) yet they can say nothing for themselves, being summoned before strēgth of judgment and reason. Which is the reason why passionate mē are loath that any court should be kept within them; but labour to stoppe judgement all they can. If men would but give themselves leave to consider better of it, they would never yeeld to such unreasonable motions of the soule: If they could but gaine so much of their unruly passions, as to reason the matter within themselves, to heare what

Distempers fall downe, when they are arraigned before Reason.

Want of consideration, raises and maintaines our distempers.

what their conſciences can tell them in ſecret, there would not be ſuch offenſive breakings out. And therefore, if we bee aſhamed to heare others upbraiding us, let us for ſhame heare our ſelves; And if no reaſō cā be givē, what an unreaſonable thing is it for a man endowed with reaſon to contrary his owne principles? and to be carried as a beaſt without reaſon; or if there be any reaſon to be given, then, this is the way to ſcanne it, ſee whether it will hold water or not. Wee ſhall finde ſome reaſons (if they may be ſo called) to be ſo corrupt and foule, that (if the judgment be not corrupted by them) they dare not bee brought to light, but alwaies appeare under ſome colour and pretext, for ſin (like the devill) is affraid to appeare in its owne likeneſſe, and men ſeeke out faire gloſſes, for

In diſcouragement, we croſſe our owne principles.

foule intentions. The hidden ſecret reaſon is one, the open is another: the heart being corrupt ſets the wit a worke, to ſatisfie corrupt will; ſuch kinde of men are afraid of their owne conſciences (as *Ahab* of *Michaiah*) becauſe they feare it would deale truly with them: and therefore they take either preſent order for their conſciences, or elſe (as *Felix* put off *Paul*) they adjorne the court for another time. Such men are ſtrangers at home, afraid of nothing more then of themſelves, and therefore in a fearefull condition, becauſe they are reſerved for the *judgement of the great day*, if God doth not before that ſet upon them in this world. If men carryed away with their owne luſts, would give but a little checke, and ſtop themſelves in their poſting to hell, and aske, *What have I done?*

Corruption of the heart ſets the wit a worke.

1 Kings 22.

Acts 24.25.

The ſoules expoſtulation.

What

What am I now about? Whither will this course tend? How will it end, &c. Vndoubtedly men would begin to be wise; Would the blasphemer give away his soule for nothing (for there is no ingagement of profit or pleasure in this, as in other sinnes but it issues meerely out of irreverence, and a superfluity of prophanesse;) would he (I say) draw so heavie a guilt upon himselfe for nothing, if hee would but make use of his reason? Would an old man (when hee is very neare his journies end) make longer provision for a short way if he would aske himselfe a Reason? But indeed Covetousnesse is an unreasonable vice.

Blaspheming whence,

If those also of *the younger sort*, would aske of themselves, *Why God should not have the flower and marrow of their age? and why they should give their strength to the*

A lesson for young men.

the devill? It might a little take them off from the devils service. But ſinne is a worke of darknes, and therefore ſhunnes not only the light of grace, but even the light of reaſon. Yet ſinne ſeldome wants a ſeeming reaſon, *Men will not goe to hell without a ſhew of reaſon.* But ſuch be ſophiſticall fallacies, not reaſons; and therefore ſinners are ſaid to play the ſophiſters with themſelves, *Satan could not deceive us, unleſſe we deceived our ſelves firſt, and are willingly deceived*: wilfull ſinners are blinde, becauſe they put out the light of reaſon, and ſo thinke God (like themſelves) blinde too; and therefore they are deſervedly termed mad men and fooles; for, did they but make uſe of that ſparke of reaſon, it would teach them to reaſon thus; *I cannot give an account of my wayes to my ſelfe: what*

Sinne is unreaſonable ſo much the more, as without reaſon, it pretends reaſons.

Pſal. 50.

what account shall I, or can I give then, to the judge of all flesh ere it be long?

And as it is a ground of repentance in stopping our course to aske *what have I done?* So likewise of faith and new obedience, to aske *what shall I doe for the time to come?* and then upon setling, the soule in way of thankes, will bee ready to aske of it selfe, *What shall I returne to the Lord? &c.* So that the soule by this dealing with it selfe promoteth it selfe to all holy duties till it come to heaven.

Reason. I. Why wee are so backward to keep court in our selves.

The reason why we are thus backward to the keeping of this court in our selves, is *self-love:* we love to flatter our owne affections, *but this self-love, is but selfe-hatred in the end;* (as the wiseman saies) he that regards not this part of wisedome, *hates his owne soule, and shall eate the fruits*

Proverbs

fruits of his owne wayes.

2 Irksomenes of labour.

2. As likewise it issues from an irksomnesse of labour, which makes us rather willing to seeme base and vile to our selves and others, then to take paines with our owne hearts to be better, as those that are weary of holding the reines, give them up unto the horse necke, and so are driven whither the rage of the horse carryeth them: *sparing a little trouble at first, doubles it in the end*; as he who will not take the paines to cast up his bookes, his bookes will cast up him in the end. 1 Cor. 11. 31. *It is a blessed trouble that brings sound and long peace:* This labour saves God a labour, for therefore he *judgeth us*, because we would not take paines with our selves before.

3 Pride.

3. And *Pride* also, with a desire of libertie, makes men thinke it to be a diminishing of greatnesse and

nd freedome, either to be cur-
ed, or to curbe our ſelves: We
ove to be abſolute, and inde-
endant; but this, as it brought
uine upon our nature in *Adam*;
o it will upon our perſons.
Men (as *Luther* was wont to ſay)
re borne with a Pope in their
elly, they are loath to give an
ccount, although it be to
hemſelves, their wills are
nſtead of a kingdome to them.
Let us therefore, (when any
wleſſe paſſions begin to ſtir)
eale with our ſoules as God
id with *Ionah*; *Doeſt thou well*
o be angrie? to fret thus? This
ill be a meanes to make us qui-
t. For, alas, what weake rea-
ons have we often of ſtrong mo-
ions; ſuch a man gave me no re-
pect, ſuch another lookt more
indly upon another man then
pon me, &c. You have ſome
f *Hamans* ſpirit, that for a little
neg-

Mens mihi pro regno.

Ionah 4.

Eſther 5.

neglect, would ruine a whol nation. Passion presents me that are innocent as guilty to us and because wee will not seem to be mad without reason, *Pri* commands the wit, to justifi anger, and so one Passion main taines and feeds another.

Facit in nocentes.

Observ.

Neither is it sufficient to cit the soule before it selfe; but, I must bee pressed to give an ac count, as we see here, *Davi* doubles, and trebles the expo stulation; as oft as any distempe did arise, so oft did he labour t keepe it downe. If passion grow too insolent, *Elies* mild nesse will doe no good. It would prevent much trouble in thi kinde, to subdue betimes (in ou selves and others) the first be ginnings of any unruly passion and affections; which (if they b not well tutord and disciplined at the first) prove as headstrong unrul

1 Sam. 2. 24.

unruly & ill nurtured, children, who (being not chaſtened in time) take ſuch a head, that it is (oft) above the power of parents to bring them in order. A childe ſet at libertie (ſaith *Salomon*) *breeds ſhame (at length) to his parēts. Adonizeths* exāple ſhewes this. The like may be ſaid of the affections ſet at libertie; It is dangerous to redeeme a little quiet by yeelding to our affections which is never ſafely gotten but by mortification of them. Provb. 29.15.

Thoſe that are in great place, are moſt in danger, by yeelding to themſelves, to looſe themſelves; for they are ſo taken up with the perſon for a time put upon them, that they, both in looke, and ſpeech, and carriage, oftenſhew that they forget both their naturall conditiō as mē, & much more their ſupernaturall as Chriſtians; and therefore are ſcarce

scarce counsellable by others or themselves, in those things that concerne their severed condition that concerneth another world. Whereas it were most wisedome so to thinke of their place they beare, whereby they are called *gods*, as not to forget they must lay their person aside, and *die like men*: *David* himselfe that in this afflicted condition could advise with himselfe, and checke himself, yet in his free and flourishing estate neglected the counsell of his friends. *Agur* was in jealousie of a *full* condition, and left instead of saying, what have I done; why am I thus cast downe, &c? he should say, *Who is the Lord?*

Psal. 82.6.7.

2 Sam. 24.4.

Provb. 30.9.

Meaner men in their lesser sphære, often shew what their spirits would bee, if their compasse were inlarged.

Is

It is a great fault in breeding youth, for feare of taking downe of their ſpirits, not to take down their pride, & get victory of their affections; whereas a proud unbroken heart raiſeth us more trouble often then all the world beſide. Of all troubles, the trouble of a proud heart is the greateſt; It was a great trouble to *Haman* to lead *Mordecaies horſe*, which another man would not have thought ſo, the moving of a ſtraw is troubleſome to proud fleſh. And therfore it is good to *beare the yoake from our youth*, It is better to be taken downe in youth, then to be brokē inpeeces bygreat croſſes in age. Firſt or laſt, ſelfe-deniall & victory over our ſelves is abſolutely neceſſary otherwiſe *faith* which is a grace that requireth ſelfe-deniall, will never be brought into the ſoule, and beare rule there.

Esther. 6. 1.

Lament. 3. 27.

Queſt. But, *what if preſſing upon our ſoules will not helpe?*

Anſw. Then ſpeake to God, to Jeſus Chriſt by prayer, that as he rebuked the winds and the waves, and went upon the ſea, ſo he would walke upon our ſoules and command a calme there. It is no leſſe power to ſettle a peace in the ſoule, then to command the ſeas to be quiet. It is Gods prerogative to rule in the heart, as likewiſe to give it up to it ſelfe, which (next to hell) is the greateſt judgement; which ſhould draw us to the greater reverence and feare of diſpleaſing God. It was no ill wiſh of him, that deſired God, to free him from an ill man, himſelfe.

Domine libera me a malohomine meipſo.

Obſerv. Moreover we ſee that a godly man can caſt a reſtraint upon himſelfe, as *David* here ſtaies himſelfe in falling. There is a principle of grace, that ſtops the hear

heart, and pulls in the reines againe when the affections are loose. A carnall man, when hee begins to bee cast downe, sinkes lower and lower, untill he sinkes into despaire, as lead sinkes into the bottome of the sea. *They sunke, they sunke, like lead in the mighty waters.* A carnall man sinkes as a heavie body to the center of the earth, and staies not, if it be not stopped: There is nothing in him to stay him in falling, as we see in *Achitophel*, and *Saul*: who (wanting a support) found no other stay, but the swords point. And the greater their parts & places are, the more they intangle themselves, and no wonder, for they are to encounter with God and his deputy *conscience*, who is King of Kings and Lord of Lords. When *Cain* was cast out of his fathers house, his heart and

Exod. 15. 5.

2 Sam. 17. 23.

countenance was alwaies caſt downe, for, hee had nothing in him to lift it upwards. But a godly man, though he may give a little way to paſſion, yet (as *David*) he recovers himſelfe. Therefore as we would have any good evidence, that we have a better ſpirit in us then our own, greater then the fleſh or the world, Let us (in all troubles we meet with) gather up our ſelves, that the ſtreame of our owne affections carrie us not away too farre.

There is an art or skill of bearing troubles, (If we could learn it) without overmuch troubling of our ſelves; As in bearing of a burden there is a way ſo to poize it, that it weigheth not over heavie: If it hanges all in one ſide, it poizes the body downe. The greater part of our troubles we pul upon our ſelves; by

There is an art of bearing troubles.

by not parting our care ſo, as to take upon us only the care of duty, and leave the reſt to God; and by mingling our paſſions with our croſſes; and (like a fooliſh patient) chewing the pills which wee ſhould ſwollow downe. Wee dwell too much upon the griefe, when we ſhould remove the ſoule higher. Wee are neereſt neighbours unto our ſelves; when we ſuffer griefe (like a canker) to eate into the ſoule; & (like a fire in the bones) to conſume the marrow and drinke up the ſpirits: we are acceſſary to the wrong done both to our bodies & ſoules: we waſt our owne candle, and put out our light.

Obſerv.

Wee ſee here againe, that a godly man can make a good uſe of Privacie. When he is forced to be alone, he can talke with his God and himſelfe; one rea-

ſon whereof is, that his heart is a treaſury and ſtorehouſe of divine truthes, whence hee can ſpeake to himſelfe, by way of checke, or incouragement of himſelfe: hee hath a ſpirit over his owne ſpirit, to teach him to make uſe of that ſtore he hath laid up in his heart, the ſpirit is never neerer him then when by way of witneſſe to his ſpirit hee is thus comforted; wherein the childe of God differs from another man, who cannot endure ſolitarineſſe, becauſe his heart is emptie; hee was a ſtranger to God before, and God is a ſtranger to him now. So that he cannot goe to God as a friend; And for his conſcience, that is ready to ſpeake to him, that which he is loath to heare: and therefore, he counts himſelfe a torment to himſelfe, eſpecially in privacie.

The cauſe why wicked men cannot endure ſolitarineſſe.

We read of great Princes who after

ter some bloody designes, were as terrible to themselves as they were formerly to others, and therefore could never endure to be awaked in the night, without Musique, or some like diversion. It may be, we may be cast into such a condition, (where wee may have none in the world to comfort us) as in contagious sickneſſe, when none may come neere us, wee may be in such an estate wherein no friend will owne us. And therefore let us labour now to be acquainted with God and our owne hearts; and acquaint our hearts with the comforts of the holy Ghost, then, though wee have not so much as a booke to looke on, or a friend to talke with, yet wee may look with comfort into the booke of our owne heart, and reade what God hath written there by the finger of his spirit:

As Charles the ninth after the Massacre in France. *Thuanus lib. 17. Somnum post casum Sanbartholomæum nocturni horrores plerumque interrumpebant & vix adhibitis symphoniaci expergefacto conciliabant.*

Ideo scribuntur omnes libri ut emendetur unus.

all bookes are written to amend this one booke of our heart and conscience; by this meanes wee shall nevert want a Divine to comfort us, a Physitian to cure us, a Counseller to direct us, a Musition to cheer us, a Controler to check us, because (by help of the word and spirit) wee can be all these to our selves.

Observ.

Another thing wee see here, that God hath made every man a Governour over himselfe. The poor man that hath none to governe him, yet may be a King in himselfe. It is the naturall ambition of mans heart to desire government, as wee see in the *Bramble*; Well then, let us make use of this disposition, to rule our selves. *Absolom* had high thoughts; O, If I were a King, I would doe so and so. So our hearts are ready to promise If I were as such and such a man

Judges 9.

in

in such and such a place, I would doe this and that.

But how dost thou manage thine owne affections? how dost thou rule in thine owne house? in thy selfe? doe not passions get the upper hand, and keepe reason under foot? When we have learned to rule over our owne spirits well, then we may be fit to rule over others. *Hee that is faithfull in a little, shall be set over more.* Mat.25.21. *Hee that can governe himselfe* (In the Wise-mans judgement) *is better than hee that can govern a citie.* Prov.16.32. He that cannot, *Is like a city without a wall*, where those that are in may goe out, and the enemies without, may come in at their pleasure. So where there is not a government set up, there sinne breakes out, and Satan breakes in without controule.

See againe, the excellency of *Observ.* the

the ſoule, that can reflect upon it ſelfe, and judge of whatſoever comes from it. A godly mans care and trouble is eſpecially about his ſoule, as *David* here lookes principally to that, becauſe all outward troubles are for to helpe that; when God touches our bodies, or eſtates, or our friends, hee aimes at the ſoule in all. God will never remove his hand, till ſomething be wrought upon the ſoule, as *Davids moiſture was as the drought in ſummer*, ſo that hee roared, and carried himſelfe unſeemely (for ſo great and holy a man) till his heart was ſubdued to deale without all guile with God in confeſſing his ſinne, and then God forgave him the iniquity thereof, and healed his bodie too. In ſickneſſe, or in any other trouble, It is beſt the divine ſhould be before the phyſitian:

All outward troubles are for to helpe the ſoule.

Pſalme 32.

tian: and that men beginne here God beginnes. In great res men looke first to their ewells, and then to their lum-er; so our soule is our best ewel: A carnall wordly man, is lled, (and well called) a flesh-y man, because his very soule is esh, and there is nothing but e world in him. And there-re, when all is not well with-, he cries out, My *Bodie* is oubled, my *state* is broken, my iends faile me, &c. but all this hile, there is no care for the oore soule to settle a peace in at.

The possession of the soule is e richest possession, no jewell precious; the account for our vne soules, and the soules of o-ers, is the greatest account, & erefore the care of soules ould be the greatest care; What an indignity is it that we should

ſhould forget ſuch ſoules to ſa
tisfie our luſts? to have our wil
to be vexed with any, who b
their judgement, example, o
authority, ſtoppe as we ſuppo
our courſes. Is it not the gre
teſt plot of the world, Firſt t
have their luſts ſatisfie
Secondly, to remove either b
fraude or violence whatſoev
ſtandeth in their way. An
thirdly, to put colours and pr
tences upon this to delude th
world and themſelves, implo
ing all their carnall wit an
worldly ſtrength for their ca
nall aimes, and fighting for th
which fights againſt their own
ſoules. For what wil be the iſſu
of this but certaine deſtructio

Of this minde are n
only the dregs of people, b
many of the more refined ſo
who deſire to be eminent in t
world; And to have their ow
deſi

ſires herein, give up the liber-
of their own judgements and
nſciences, to the deſires and
ſts of others; *to bee above o-*
ers they will bee beneath them-
ves; having thoſe mens per-
ns in admiration for hope of
vantage, whomotherwiſe they
ſpiſe, and ſo ſubſtituting in
eir ſpirits, man in the place of
od, loſe heaven for earth, and
ury that divine ſparke (their
ules) capable of the divine na-
re, and fitter to be a ſanctuary
nd temple for God to dwell in,
en by clozing with baſer
nings to become baſe it ſelfe.
We need not wonder that o-
ers ſeeme baſe to carnall men,
ho are baſe both in and to
emſelves. It is no wonder they
ould be cruell to the ſoules of
thers, who are cruell to their
wn ſouls, that they ſhould neg-
ct & ſtarve others, that give a-
way

way their owne ſoules in a man
ner for nothing. Alas upon wha
poore termes doe they hazzar
that, the nature and wort
whereof is beyond mans reac
to cõprehend. Many are ſo care
leſſe in thiskind, that if they wer
throughly perſwaded that the
had ſoules that ſhould live for e
ver, (either in bliſſe or torment
we might the more eaſily wor
upon them. But as they live b
ſenſe, as beaſts, ſo they have n
more thoughts of future time
then beaſts, except at ſuch time
as conſcience is awaked by ſom
ſuddaine judgement, whereb
Gods wrath is revealed fro
heaven againſt them. But happ
were it for them, if they migh
die like beaſts, whoſe miſer
dies with them.

To ſuch an eſtate hath ſinn
brought the ſoule, that it wil
lingly drowneth it ſelfe in th
ſenſes

ſenſes, and becomes in ſome ſort incarnate with the fleſh.

We ſhould therefore ſet our ſelves to have moſt care of that, which God cares moſt for: which hee breathed into us at firſt, ſet his owne image upon, gave ſo great a price for, and values above all the world beſides. Shall all our ſtudie bee to ſatisfie the deſires of the fleſh, and neglect this?

Is it not a vanity to preferre the Casket before the jewel, the ſhell before the pearle, the guilded potſheard before the treaſure? and is it not much more vanity to preferre the outward condition before the inward? The ſoule is that which Sathan and his hath moſt ſpite at, for in troubling our bodies or eſtates he aimes at the vexation of our ſoules. As in *Iob*, his aime was to abuſe that power God had given

Iob 1.

2 Sam. 17.23. We ſhould ſet the ſoule firſt in order.

given him over His children bodie and goods, to make him out of a diſquieted ſpirit blaſpheme God. It is an ill method to beginne our care in other things, and neglect the ſoule, as *Achitophel*, who ſet his houſe in order, when hee ſhould have ſet his ſoule in order firſt. Wiſedome begins at the right end, If all be well at home, it cõforts a man, though he meets with troubles abroad. Oh (ſaith he) I ſhall have reſt at home, I have a loving wife and dutifull children; ſo whatſoever we meet withall abroad, if the ſoule be quiet, thither wee can retire with comfort. See that all be well within, and then all troubles from without cannot much annoy us.

Grace will teach us to reaſon thus, God hath given mine enemies power over my liberty and condition,

condition, but ſhall they have power and liberty over my ſpirit? It is that which Sathan and they moſt ſeeke for, but never yeeld Oh my ſoule. And thus a godly man will become more then a conquerour, when in appearance he is conquered, the cauſe prevailes, his ſpirit prevailes and is undaunted. A Chriſtian is not ſubdued till his ſpirit bee ſubdued. Thus *Iob* prevailed over Sathan and all his troubles at length. This tormenteth proud perſons to ſee godly men enjoy a calme and reſolute frame of minde in the midſt of troubles; when their enemies are more troubled in troubling them then they are in being troubled by them.

Obſerv. We ſee likewiſe here, how to frame our complaints: *David* complains not of God, nor of his troubles, nor of others, but of

his owne ſoule, he complaines of himſelfe, to himſelfe. As if he ſhould ſay; *Though all things elſe be out of order, yet O my ſoule thou ſhouldſt not trouble me too: thou ſhouldſt not betray thy ſelfe unto troubles, but rule over them.* A godly man complaines to God, yet not of God, but of himſelfe; a carnall man is ready to juſtifie himſelfe, and complaine of God. He complaines not to God, but of God (at the leaſt) in ſecret murmuring: he complains of others that are but Gods viols; he complains of the grievance that lies upō him, but never regards what is amiſſe in himſelf within: Openly he cries out upon fortune, yet ſecretly he ſtriketh at *God*, under that Idoll of fortune, by whoſe guidance all things come to paſſe; whileſt hee quarrells with that which is nothing, hee wounds him

im that is the cauſe of all hings: like a gouty man hat complaines of his ſhooe, & f his bed; or an aguiſh man, of is drinke, when the cauſe is om within. So men are diſ-uieted with others, when they ould rather bee diſquieted d angry with their owne arts.

Wee condemne *Ionas* for ntending with God, and juſti-ing his unjuſt anger, but yet e ſame riſings are in men na-rally, if ſhame would ſuffer em to give vent to their ſecret content; their heart ſpeakes at *Ionas* tongue ſpake. Oh, t here wee ſhould lay our d upon our mouth and adore d, and command ſilence to ſoules.

No man is hurt but by him-e firſt; Weare drawne to e- and allured from a true

good to a false by our own lusts,
Iames 1. 13. *God tempts no man.* Sathan
hath no power over us further
then we willingly lie open to
him, Sathan workes upon our
affections, and then our affecti-
ons worke upon our will. He
doth not worke immediately
upon the will; wee may thank
our selves in willingly yeelding
to our owne passions, for all the
ill *Sathan* or his instrument
1. Sam. 16. drawes us unto; *Saul* was not
vexed with an *evill spirit*, till he
gave way to his owne *evill spirit*
Mat. 27. 3. *of envie* first. The Devill entred
not into *Iudas* untill his cove-
tous heart made way for him.
The Apostle strengtheneth his
conceit against rash and lasti-
anger from hence, that by
Ephes. 4. we give way to the Devill. It
a dangerous thing to passe fr
Gods government, and co
under Sathans.

Sat

Sathan mingleth himſelfe with our owne paſſions, therefore we ſhould blame our ſelves firſt, be aſhamed of our ſelves moſt, and judge our ſelves moſt ſeverely. But ſelfe-love teacheth us a contrary method; to tranſlate all upon others; it robs us of a right judgement of our ſelves, Though we deſire to know all diſeaſes of the body by their proper names, yet we will conceive of ſinfull paſſions of the ſoule under milder termes; as *luſt* under *love*, *rage* under *juſt anger*, *murmuring* under *juſt diſpleaſure*, *&c.* thus whileſt wee flatter our griefe, what hope of cure! Thus ſin hath not onely made all the creatures enemies to us, but our ſelves the greateſt enemies to our ſelves, and therefore we ſhould begin our complaints againſt our ſelves, and diſcuſſe our ſelves throughly;

how elſe ſhal we judg truly of other things without us, above us or beneath us ? The Sunne when it riſes enlightens firſt the neareſt places, and then the more remote; So where true light is ſet up, it diſcovers what is amiſſe within firſt.

Obſerv. Hence alſo we ſee, that as in al diſcouragements a godly man hath moſt trouble with his own heart, ſo he knowes how to carry himſelfe therein, as *David* doth here.

For the better clearing of this, we muſt know there be divers kindes and degrees of conflicts in the ſoule of man, whilſt it is united to the body.

1. Firſt, betweene one corrupt *Paſſion* and another, as between *Covetouſneſſe* and *Pride*; Pride cals for expence, Covetouſneſſe for reſtraint; oft *Paſſiõs* fight not only

only against *God* and *reason*, to which they owe a homage, but one against another; Sin fights against sinne, and a lesser sinne is oftentimes overcome by a greater. The soule in this case, is like the Sea tossed with contrary windes; and like a kingdome divided, wherein the subjects fight both against their Prince, and one against another.

2. Secondly, There is a naturall conflict in the *Affections*, whereby *Nature* seekes to preserve it selfe, as betwixt anger and feare; *Anger* calls for revenge, *Feare* of the law bindes the soule to bee quiet. We see in the creatures, *feare* makes them abstaine from that which their apperites carry them unto. A *Wolfe* comes to the flocke with an eagernesse to prey upon it, but seeing the *Shepheard* standing in defence of his sheepe, returnes and doth no

harme; and yet for all this as he came a wolfe, so hee returnes a wolfe.

A naturall man may oppose an obstinate resolution to commit some sinne, not from love, but because he conceives it a brave thing to have his will. As one hard weapon may strike at another, as a stone wall may beate backe an arrow; but this opposition is not from a contrariety of nature, as is betwixt fire and water.

3. Thirdly, There is a conflict of a higher nature, as betweene some *sinnes* and the light of *reason* helped by a naturall conscience. The *Heathen* could reason from the dignity of the soule, to count it a base thing to prostitute thẽselves to beastly lusts, so as it were degrading and unmanning themselves. Naturall men desirous to maintaine a great

Major sum, & ad majora natus quàm ut corporis mei sim mancipium. Senec.

reat opinion of themſelves, and
o awe the inferiour ſort by gra-
ity of deportment in carriage,
will abſtaine from that, which o-
herwiſe their hearts carry them
nto, leſt yeelding ſhould ren-
er them deſpiſed, by laying
hemſelves too much open; as
ecauſe paſſion diſcovers a foole
s he is, and makes a wiſe man
hought meaner then he is, ther-
ore a prudent man will conceale
his paſſion. Reaſon refined and
raiſed by education, example,
and cuſtome, doth breake in
ſome degree the force of natu-
rall corruption, and brings into
the ſoule, as it were, another na-
ture, and yet no true change; as
we ſee in ſuch as have beene inu-
red to good courſes, they feele
conſcience checking them upon
the firſt diſcontinuance and alte-
ration of their former good
wayes, but this is uſually from a
former

former impreſſion of their breeding, as the boate moves ſome little time upon the water by vertue of the former ſtroke, yet at length we ſee corruption prevailing over education, as in *Ioas*, who was awed by the reverent reſpect he bare to his uncle *Iehojada*, he was good *all his uncles dayes:* And in *Nero*, in whom the goodneſſe of his *education* prevailed over the fierceneſſe of his *nature*, for the firſt five yeares.

2. Kings 12.2.

4. Fourthly, but in the Church, where there ſhineth a light above nature, as there is a diſcovery of more ſinnes, and ſome ſtrength, with the light, to performe more dutie; So there is a further conflict then in a man that hath no better then *nature* in him: By a diſcovery of the excellent things of the *Goſpell*, there may be ſome kinde of joy ſtirred

ſtirred up, and ſome degree of obedience: whence there may be ſome degree of reſiſtance a-gainſt the ſinnes of the *Goſpell*; as obſtinate unbeleefe, deſperati-on, prophaneſſe, &c. A man in the Church may doe more then another out of the Church, by reaſon of the inlargement of his knowledge; whereupon ſuch cannot ſinne at ſo eaſie a rate as others that know leſſe, and (therefore) meet with leſſe op-poſition from conſcience.

5. Fiftly, There is yet a further degree of conflict betwixt the ſanctified powers of the ſoule, and the fleſh, not onely as it is ſeated in the baſer parts, but e-ven in the beſt faculties of the ſoule, and as it mingles it ſelfe with every gracious performāce (as in *David*) there is not onely a conflict betwixt ſin and con-ſcience, inlightned by a *common worke*

worke of the *Spirit*; but between the commanding powers of the ſoule *ſanctified*, and it ſelfe *unſanctified*, betweene reaſons of the *fleſh* and reaſons of the *ſpirit*, betweene *faith* and *diſtruſt*, between the true light of knowledge, and falſe light. For it is no queſtion but the fleſh would play its part in *David*, and muſter up all the ſtrength of reaſon it had. And uſually *fleſh*, as it is more ancient then the *Spirit*, (we being firſt naturall, then ſpirituall) ſo it will put it ſelfe firſt forward in deviſing ſhifts, as *Eſau* comes out of the wombe firſt before *Iacob*; yet hereby the *Spirit* is ſtirred up to a preſent examination and reſiſtance, and in reſiſting (as wee ſee here) at length the godly gets the victory. As in the conflict betweene the higher parts of the ſoule with the lower, it clearely

clearly appeares, that the ſoule doth not riſe out of the temper of the body, but is a more noble ſubſtance, commanding the body by reaſons fetched from its owne worth; ſo in this ſpirituall conflict, it appears there is ſomething better thē the ſoule it ſelf, that hath ſuperiority over it.

Queſt. But how doth it appeare that this combate in *David* was a *ſpirituall* combate?

1. *Anſw.* Firſt, A naturall conſcience is troubled for ſinnes againſt the light of *nature* only, but *David* for inward and ſecret corruptions, as diſcouragement and diſquietneſſe ariſing from faint truſting in God.

Davids conflict was not only with the ſenſuall lower part of his ſoule, which is carried to eaſe and quiet, and love of preſent things, but he was troubled with a mutiny in his underſtanding,

ding, between *faith* and *diſtruſt*; and therefore he was forced to rouze up his ſoule ſo oft to *truſt* in *God*; which ſhewes that carnall reaſon did ſolicite him to diſcontent, and had many colourable reaſons for it.

2. Secondly, a man indued with *common* grace, is rather a patient then an agent in conflicts; the *light* troubles him againſt his will, as diſcovering and reproving him, and hindring his ſinfull contentments; his heart is more byaſed another way if the *light* would let him; but a godly man labours to helpe the *light*, and to worke his heart to an oppoſition againſt ſinne, he is an agent as well as a patient. As *David* here doth not ſuffer diſquieting, but is *diſquieted* with himſelfe for being ſo. A godly man is an *agent* in oppoſing his corruption, & a *patient* in induring of

of it: whereas a naturall man is a ſecret *agent* in and for his corruptions, and a *patient* in regard of any helpe againſt them; A good man ſuffers evill and doth good, a naturall man ſuffers good and doth evill.

Thirdly, A conſcience guided by *common* light, withſtands diſtempers moſt by outward meanes; but *David* here fetcheth help from the Spirit of *God* in him, and from truſt in *God*. Nature workes from within, ſo doth the new nature; *David* is not only ſomething *diſquieted*, and ſomething troubled or being diſquieted, but ſets himſelfe throughly againſt his diſtempers; he complaines, and expoſtulates, he cenſures, and chargeth his ſoule. The other, if he doth any thing at all, yet it is faintly, he ſeekes out his corruption as a coward doth his enemie, 3.

mie, loth to finde him, and more loth to encounter with him.

4. Fourthly, *David* withstands sinne *constantly* and gets ground. Wee see here, he gives not over at the first, but presseth againe and againe. Nature workes constantly, so doth the new nature. The conflict in the other is somthing forced, as taking part with the worser side in himselfe, good things have a weake, or rather no party in him, bad things a strong; and therefore hee soone gives over in this holy quarrell.

5. Fiftly, *David* is not discouraged by his foiles, but sets himselfe afresh against his corruptions, with confidence to bring them under. Whereas he that hath but a *common* worke of the Spirit, after some foiles, lets his enemie prevaile more & more, and so despaires of victorie, and thinkes it better to sit still, the

to riſe and take a new fall; by which meanes his later end is worſe then his beginning, for, *beginning in the Spirit, hee ends in the fleſh.* A godly man, although upon ſome foile, he may for a time be diſcouraged, yet by a holy indignation againſt ſinne, he renues his force, and ſets afreſh upon his corruptions, and gathers more ſtrength by his fals and groweth into more acquaintance with his owne *heart*, and *Sathans* malice, and Gods ſtrange waies in bringing light out of darkneſſe.

6. Sixtly, An ordinary Chriſtian may be diſquieted for being diſquieted, as *David* was, but then it is onely as diſquiet hath vexatiõ in it; but *David* hereſtriveth againſt the unquietneſſe of the ſpirit, not only as it brought vexation with it, but as it hindred communion with his God.

Evills of sin.
1.
2.
3.
4.

In sinne there is not onely a *guilt* binding over the soule to Gods judgement, and thereupon filling the soule with inward feares and terrors; but in sinne likewise there is, 1. a contrariety to *Gods* holy nature; and, 2. a contrariety to the divine nature and image stamped upon our selves; 3. a weakning and disabling of the soule from good; and, 4. a hindring of our former communion with God, sin being in its nature a leaving of God the foūtaine of all strength and comfort, and cleaving to the creature; hereupon the soule having tasted the sweetnesse of God before, is now grieved, and this griefe is not onely for the guilt and trouble that sin drawes after it, but from an inward Antipathy and contrariety betwixt the sanctified soule and sinne. I

hate

hates ſinne as ſinne, as the onely bane and poyſon of renewed nature, and the onely thing that breedes ſtrangnes betwixt God and the ſoule. And this hatred, is not ſo much from diſcourſe and ſtrength of reaſon, as from nature it ſelfe riſing preſently againſt its enemie; The *Lambe* preſently ſhunnes the *Wolfe* from a contrariety; Antipathies wait not for any ſtrong reaſon, but are exerciſed upon the firſt preſence of a contrary object.

7. Seventhly, hereupon ariſeth the laſt difference; that becauſe the ſoule hateth ſinne as ſinne, therefore it oppoſeth it univerſally and eternally, in all the powers of the ſoule, and in all actions inward and outward iſſuing from thoſe powers, *David regarded no iniquity in his heart, but hated every evill way.* Pſal 66.18. The deſires of his ſoule were, *that it might be*

Psal.119.5. *so directed, that hee might keepe Gods law.* And if there had been no binding law, yet there was such a sweet sympathy & agreement betwixt his soule and Gods truth, that hee *delighted in it* above all naturall *sweetnesse*; Hence it is that *Saint Iohn* saith,

1 Iohn 3.9. *Hee that is borne of God cannot sin*, that is so farre forth as he is *born of God*, his *new* nature will not suffer him, he cannot lie, he cannot deceive, he cannot be earthly minded, hee cannot but love and delight in the persons and things that are good. There is not onely a light in the understanding, but a new life in the will and all other faculties of a godly man, what good his knowledge discovereth, that his will makes choice of, and his heart loveth; What ill his understanding discovers, that his will hateth and abstaines from. But in

a man not throughly converted, the will and affections are bent otherwiſe, he loves not the good he doth, nor hates the evill hee doth not.

Therefore let us make a narrow ſearch into our ſoules upon what grounds we oppoſe ſinne, and fight *Gods* battells. A common chriſtian is not caſt downe, becauſe he is diſquieted in Gods ſervice, or for his inward failings, that he cannot ſerve God with that liberty and freedome he deſires, &c: But a godly man is troubled for his diſtempers, becauſe they hinder the comfortable intercourſe betwixt God and his ſoule, & that ſpirituall compoſedneſſe, and Sabbath of ſpirit which hee enjoyed before, and deſires to enjoy againe. Hee is troubled that the waters of his ſoule are troubled ſo, that the image of Chriſt

Vſe.

ſhines not in him as it did before. It grieves him to finde an abatement in affection, in love to God, a diſtraction or coldneſſe in performing duties, any doubting of Gods favour, any diſcouragement from duty, &c. A godly mans comforts and grievances are hid from the world; naturall men are ſtrangers to them. Let this be a rule of diſcerning our eſtates, how we ſtand affected to the diſtempers of our hearts; If wee finde them troubleſome, it is a ground of comfort unto us that our *Spirits* are ruled by a *higher ſpirit*; and that there is a principle of that life in us, which cannot brooke the moſt ſecret corruption, but rather caſts it out by a holy complaint, as ſtrength of nature doth poyſon, which ſeekes its deſtruction. And let us be in love with that worke of grace

grace in us, which makes us out of love with the leaſt ſtirrings that hinder our beſt condition.

See againe, *We may be ſinfully diſquieted for that which is not a ſinne to be diſquieted for.* *David* had ſinned if hee had not beene ſomewhat troubled for the baniſhment from Gods houſe, and the blaſphemie of the enemies of the Church; But yet (we ſee) hee ſtops himſelfe, and ſharply takes up his ſoule for being diſquieted: He did well in being diſquieted, and in checking himſelfe for the ſame; there were good grounds for both: He had wanted ſpirituall life if hee had not beene diſquieted. He abated the vigor and livelineſſe of his life, by being overmuch diſquieted. *Obſerv.*

Then, how ſhall we know when a man is caſt downe and diſquieted, otherwiſe then is befitting? *Queſt.*

Answ. There is a 3. fold miscarriage of inward trouble.

1. 1. *When the soule is troubled for that it should not be vexed for,* as *Ahab*, when he was croſt in his will for *Naboths* vineyard.

2. 2. *In the ground*, as when we grieve for that which is good, and for that which wee ſhould grieve for; but it is with too much reflecting upon our owne particular.

As in the troubles of the *ſtate* or *Church*, we ought to be affected; but not becauſe theſe troubles hinder any liberties of the fleſh, and reſtraine pride of life but from higher reſpects: As that by theſe troubles *God* is diſhonored, the publike exerciſes of religion hindred, and the gathering of ſoules thereby ſtopped: As the *States* and *Commonwealths* which ſhould be harbours of the Church, are diſturbed,

ped; as lawleſſe courſes and perſons prevaile; as Religion and Iuſtice is triumphed over, and trodden under. Men uſually are grieved for publique miſeries from a ſpirit of ſelfe-love onely, becauſe their own private is imbarqued in the publike. There is a depth of deceit of the heart in this matter.

3 So for the meaſure, when wee trouble our ſelves (though not without cauſe) yet without bounds. 3.

The ſpirit of man is like unto moiſt elements, as aire and water, which have no bounds of their owne to containe them in, but thoſe of the veſſell that keepes them: water is ſpilt and loſt without ſomething to hold it; ſo it is with the ſpirit of man, unleſſe it be bounded with the Spirit of God. Put the caſe a man be diſquieted for ſinne (for which

which not to be disquieted is a sinne) yet we may looke too much, and too long upon it, for the soule hath a double eye, one to looke to sinne, another to looke up to Gods mercy in Christ. Having two objects to looke on, we may sinne in looking too much on the one, with neglect of the other.

Quest. *Seeing then, disquieting and dejection for sinne is necessarie, how shall we know when it exceeds measure?*

Answ. 1. First, *when it hinders us from holy duties, or in the performance of them*, by distraction or otherwise; whereas they are given to carry us to that which is pleasing to God, and good to our selves.

Griefe is ill when it taketh off the soule from minding that it should, and so indisposeth us to the duties of our callings. Christ upon

upon the Crosse was grieved to the utmost, yet it did not take away his care for his mother; so the *good theefe* in the middest of his pangs laboured to gaine his fellow, and to save his owne soule, and to glorifie Christ. If this be so in grief of body which taketh away the free use of reason, and exercise of grace more then any other griefe, then much more in griefe from more remote causes, for in extremity of body the sicknesse may be such as all that we can performe to God is a quiet submission, and a desire to be carried unto Christ by the prayers of others; wee should so mind our griefe as not to forget Gods mercy, or our owne duty.

2. Secondly, when wee forget the grounds of comfort, and suffer our minde to runne only upon the present grievance, it is

a ſinne to dwell on ſinne and turmoile our thoughts about it, when we are called to thankfulneſſe. A Phyſitian in good diſcretion forbids a diſh at ſometimes to prevent the nouriſhment of ſome diſeaſe, which another time he gives way unto. So we may and ought to abſtain from too much feeding our thoughts upon our corruptions in caſe of diſcouragement, which at other times is very neceſſary. It ſhould be our wiſedome in ſuch caſes to change the object, and labour to take off our minds, and give them to that which calls more for them; Griefe oft preſſeth unſeaſonably upon us, when there is cauſe of joy, and when wee are called to joy; as *Ioab* juſtly found fault with *David* for grieving too much, when God had given him the victorie, and rid him

and

and the State of a traiterous Sonne. God hath made some dayes for joy, and joy is the proper worke of those dayes. *This is the day which the Lord hath made.* Some in a sicke distemper, desire that which increaseth their sickneſſe; so some that are deeply cast downe, desire a wakening miniſtrie, and what ever may cast them downe more; whereas they ſhould meditate upon comforts, and get some sweet assurance of Gods love. Joy is the constant temper which the soule ſhould be in, *Reioyce evermore*, (saith the Apoſtle) If a sinke be stirred, we stir not more, but goe into a sweeter roome. So we ſhould think of that which is comfortable, and of such truthes as may raiſe up the soule, and sweeten the spirit. Psal. 118.24: 1 Thes. 5.16.

Thirdly, Griefe is too much, when 3.

when it inclines the ſoule to a-
ny inconvenient courſes: (for if
it be not lookt to it is an ill
counſellor) when either it hurts
the health of our bodies, or
drawes the ſoule (for to eaſe it
ſelfe) to ſome unlawfull liberty.
When griefe keeps ſuch a noiſe
in the ſoule, that it will not heare
what the meſſengers of God, or
the ſtill voice of the Spirit ſaith,
as in combuſtions, loud cries are
ſcarce heard: ſo in ſuch caſes the
ſoule will neither heare it ſelfe
nor others. The fruit of this o-
vermuch trouble of Spirit, is in-
creaſe of trouble.

Queſt. Another queſtion may bee
what that ſweet and holy temper is
the ſoule ſhould be in, that it ma
neither bee faultie in the defect, n
too much abound in griefe and ſo
row.

Anſw. 1 The ſoule muſt be raiſed t
a right griefe.

2 Th

2 The griefe that is raiſed, though it be right yet it muſt be bounded. Before we ſpeake of raiſing griefe in the godly, wee muſt know there are ſome who are altogether ſtrangers to any kinde of ſpirituall griefe, or trouble at all; ſuch muſt conſider, that the way to prevent everlaſting trouble, is to deſire to be troubled with a preventing trouble. Let thoſe that are not in the way of grace thinke with themſelves what cauſe they have, not to take a minutes reſt while they are in that eſtate. For a man to be in debt both body and ſoule, ſubject every minute to be arreſted and carried priſoner to Hell, and not to be moved? For a man to have the wrath of God ready to be powred upon him, and Hell gape for him, nay to carry a Hell about him in conſcience

science (if it were awake) and to have all his comfort here hanging upon a weake threed of this life readie to be cut and broken off every moment, and to be cursed in all those blessings that he enjoyes: and yet not to be disquieted, but continually treasuring up wrath against the day of wrath, by running deeper into Gods bookes: for a man to be thus, & not to be disquieted, is but the devills peace, whilst the strong man holds possession: *A Burning ague is more hopefull than a Lethargie*; The best service that can be done to such men, is to startle and rouze them, and so with violence to pull them out of the fire (as *Iude* speakes) or else they will another day curse that cruell mercie that lets them alone now. In all their Jollitie in this world, they are but as a booke fairely bound, which when

Iude 23.

when it is opened is full of no-
thing but Tragedies. So when
he booke of their conſciences
hall bee once opened, there is
othing to be read but lamenta-
ions and woes. Such men were
n a way of hope, if they had but
o much apprehenſion of their
ſtates, as to aske themſelves,
What have I done? If this be true
hat there are ſuch fearefull
hings prepared for ſinners, *why*
m I not *caſt downe?* Why am
no more troubled and diſcou-
aged for my wicked courſes?
Deſpaire to ſuch is the begin-
ing of comfort; and trouble
he beginning of peace. A
orme is the way to a calme,
nd hell the way to heaven.

But for raiſing of a right
rieſe in the ſoule of a holy man
oke what is the ſtate of the ſoule
t ſelfe, in what termes it is with
od; whether there be any ſinne

hanging on the fyle unrepented of. If all be not well within us, then heres place for inward trouble, whereby the soule may afflict it selfe.

Levit. 16 29. God saw this griefe so needfull for his people, that he appointed certaine daies for afflicting them; because it is fit that sinne contracted by joy should be dissolved by griefe, and sinne is so deeply invested into the soule, that a separation betwixt the soule and it cannot be wrought without much griefe: when the soule hath smarted for sinne, it sets then the right price upō reconciliation with God in Christ, and it feeleth what a bitter thing sinne is, and therefore it will be afraid to be too bold with it afterward; it likewise aweth the heart so, that it will not be so loose towards God as it was before; and certainly the soul

soule that hath felt the sweetnesse of keeping peace with God, cannot but take deeply to heart, that there should be any thing in us that should divide betwixt us and the fountaine of our comfort, that should stop the passage of our prayers, and the current of Gods favours both towards our selves and others; it is such an ill as is the cause of all other ill, and damps all our comforts.

2. We should looke out of our selves also, considering whether for troubles at home and abroad God calls not to mourning or troubling of our selves; griefe of compassion is as well required as griefe of contrition. 2.

It is a dead member that is not sensible of the state of the bodie. *Ieremie* for feare hee should not weepe enough for the distressed estate of the

Church, desired of God, *that his eyes might be made a fountaine of teares.* A Christian, as he must not be proud flesh, so neither must he be dead flesh; none more truly sensible either of sin or of misery (so far as misery carries with it any signe of Gods displeasure) then a true Christian: which issues from the life of Grace, which (where it is in any measure) is lively, and therefore sensible. For God gives motion and senses for the preservation of life. As Gods bowells are tender towards us, so Gods people have tender bowells towards *him*, his *cause*, his *people*, and his *Church*. The fruit of this sensiblenesse, is earnest prayer to God. (as *Melanchton* said well) *If I cared for nothing, I would pray for nothing.*

Ierem. 9.1.

Si nil curarem, nil orarem.

2. Griefe being thus raised, must, as we said before, be bounded

2.

ded and guided.

1. God hath framed the ſoule and planted ſuch affections in it, as may anſwere all his dealing towards his children; that when he enlargeth himſelfe towards them, then the ſoule ſhould enlarge it ſelf to him againe; when he opens his hand wee ought to open our hearts; when he ſhewes any token of diſpleaſure wee ſhould grieve; when hee troubles us, we ſhould trouble and grieve our ſelves. As God any way diſcovereth himſelfe, ſo the ſoule ſhould be in a ſutable pliablenes. Then the ſoule is as it ſhouldbe whēit is ready to meet God at every turn, to joy when he cals for it, to mourne when he cals for that, to labour to know Gods meaning in every thing. 1.

Againe God hath made the ſoule for a communion with himſelfe, which communion is 2. When fit to have communion with God.

especially placed in the affections, which are the springs of all spirituall worship. Then the affections are well ordered, when we are fit to have cõmuniõ with God to *love*, *joy*, *trust*, to *delight* in him above all things. The affections are the inward movings of the soule, which then move best when they move us to God not from him. They are the feet of the soule, whereby wee walke with, and before God. When we have our affections at such command, that wee can take them off from any thing in the world at such times as wee are to have more neere communion with God in *hearing* or *praier*, *&c.* As *Abraham* when he was to *sacrifice* left, whatsoever might hinder him at the *bottome of the Mount*. When we let our affections so far into the things of the world, as we cannot take them

Genes. 22. 5.

hem off when wee are to
eale with God; it is a signe of
pirituall intemperancy. It is
aid of the Israelites that they
rought Ægypt with them into
he wilderneſſe; ſo many bring
he world in their hearts with
hem, when they come before
God.

But becauſe our affections are
ever well ordered without
udgement, as being to follow,
ot to lead; It is an evidence
hat the ſoule is in a fit temper,
when there is ſuch a harmony in
t, as that we judge of things as
hey are, and affect as we judge,
nd execute as we affect. This
armony within breeds unifor-
nity and conſtancy in our reſo-
utions, ſo that there is (as it
were) an even thred drawne
hrough the whole courſe and
enour of our lives, when we are
ot off and on, up and downe.

3. When our affections are ſubordinate.

It argues an ill ſtate of body, when it is very hot, or very cold, or hot in one part, and cold in another; ſo unevenneſſe of ſpirit argues a diſtemper; a wiſe mans life is of one colour like it ſelfe. The ſoule bred from heaven, ſo farre as it is heavenly minded, deſires to be (like heaven) above all ſtormes uniform, like it ſelfe; not as things under the Sunne, which are alwaies in changes, conſtant only in inconſtancy. Affections are as it were the winde of the ſoule, and then the ſoule is carried as it ſhould be, when it is neither ſo becalmed that it moves not when it ſhould, nor yet toſſed with tempeſts to move diſorderly. When it is ſo well balaced that it is neither lift up, nor caſt downe too much, but keepeth a ſteddy courſe. Our affections muſt not riſe to become unruly

paſſions;

passions; for then as a river that overfloweth the bankes, they carry much slime and soile with them. Though affections bee the winde of the soule, yet unruly passions are the stormes of the soule, and will overturne all, if they be not suppressed. The best (as we see in *David* here) if they doe not steare their hearts aright, are in danger of sudden gusts. A Christian must neither be a dead sea, nor a raging sea.

4. When our affections become graces.

Our affections are then in best temper, when they become so many graces of the Spirit; as when *love* is turned to a love of God; *joy*, to a delight in the best things; *feare*, to a feare of offending him more then any creature; *sorrow*, to a sorrow for sinne, &c.

5. When fit to performe duties.

They are likewise in good temper, when they move us to all duties of love and mercy towards

wards others, when they are not shut, where they should be open, nor open where they should be shut.

In case of Gods dishonour, exceeding affection is no excesse.

Yet there is one case wherein exceeding *affection* is not over exceeding; As in an extasie of zeale upon a sudden apprehension of Gods dishonour and his cause trodden under foot. It is better in this case, rather scarce to be our owne men then to bee calme or quiet. It is said of *Christ* and *David*, that their hearts were eaten up with a holy zeale for Gods house. In such a case *Moses* unparalleld for *meekneſſe*, was turned into an holy rage. The greatneſſe of the provocation, the excellency of the object, and the weight of the occasion, beares out the soule, not only without blame, but with great praise, in such seeming distempers. It is the glory of a Christian

hriſtian to be carried with full
le, and as it were with a ſpring
e of affection. So long as the
eame of affection runneth in
e due channell, and if there
great occaſions for great mo-
ons, then it is fit the affections
ould riſe higher, as to *burne*
ith zeale, to be *ſicke of love*, to
more vile for the Lord, as *Da-*
d, to be counted *out of our wits*
ith Saint *Paul*, to further the
uſe of Chriſt and the good of
ules.

Cant. 2. 5:

1 Sam. 6. 12.

Thus we may ſee, the life of
poore Chriſtian in this world.
. he is in great danger if he bee
ot troubled at all. 2. when he
troubled he is in danger to be
ver troubled. 3. when he hath
rought his ſoule in tune again,
e is ſubject to new troubles.
etwixt this ebbing and flow-
ng there is very little quiet.
Now becauſe this cannot bee
done

The life of a Chriſtian is a life of trouble.

done without a great measure of Gods Spirit, our helpe is to make use of that promise of giving *the holy Ghost to them that aske it.* To teach us *when*, how *long*, and how *much* to grieve: and *when*, and how *long*, and how *much* to rejoyce; the Spirit must teach the heart this, who as he moved upon the waters before the creation, so he must move upon the waters of our soules, for we have not the command of our owne hearts. Every naturall man is carried away with his flesh and humours, upon which the Devill rides, and carries him whither he list; he hath no better counsellors then flesh and blood, and Sathan counselling with them. But a godly man is not a slave to his carnall affections, but (as *David* here) labours to bring into captivity the first motion

John 11.13.

3.

otions of ſinne in his heart.

Moreover wee ſee, that the ule hath diſquiets proper to it lfe, beſides thoſe griefes of ympathy that ariſe from the dy; for herethe ſoule cõplains f the ſoule it ſelfe, as when it is t of the body it hath torments d joyes of its owne. And if eſe troubles of the ſoule bee t well cured, then by way of llowſhip and redundance they ill affect the outward man, and the whole man ſhall be in- rapt in miſery. 4.

From whence we further ſee, at God, when he will humble man, needs not fetch forces frõ ithout, if he let but our owne arts looſe, we ſhall have trou- e and worke enough, though e were as holy as *David*. God id not only exerciſe him with rebellious ſonne out of his wne loines, but with rebelli- ous

ous risings out of his own heart. If there were no enemy in the world, nor Devill in hell we carry that within us, that if it be let loose will trouble us more then all the world beside. Oh that the proud creature should exalt himselfe against God, and runne into a voluntary course of provoking him who cannot onely raise the humours of our bodies against us but the passions of our minds also to torment us! Therefore it is the best wisedome not to provoke the great God. for are *wee stronger then hee*, that can raise our selves against our selves? and worke wonders not only in the great world, but also in the little world, our soules and bodies when he pleases?

1 Cor. 10. 22.

Observ. 2. We see likewise hence a necessity of having something above the soule above it selfe, it must

be partaker of a diviner nature then it ſelfe, otherwiſe, when the moſt refined part of our ſoules, the very ſpirit of our mindes is out of frame, what ſhall bring it in againe? Therefore we muſt conceive in a godly man, a double ſelfe, one which muſt be denied, the other which muſt denie; one that breeds all the diſquiet, and another that ſtilleth what the other hath raiſed. The way to ſtill the ſoule, as it is under our corrupt ſelfe, is not to parlie with it, and devide government for peace ſake, as if we ſhould gratifie the fleſh in ſomething, to redeeme liberty to the ſpirit in other things; for we ſhall finde the fleſh will be too incroching. Wee muſt ſtrive againſt it, not with ſubtlety and diſcourſe, ſo much as with peremptory violence ſilence it and vexe it: An enemy that

that parlies will yeeld at length. Grace is nothing elſe but that bleſſed power, whereby as ſpirituall, wee gaine upon our ſelves as carnall. Holy *love* is that which wee gaine of ſelfe-love; and ſo *joy*, and *delight*, &c. Grace labours to win ground of the old man, untill at length it be all in all; Indeed we are never our ſelves perfectly, till wee have wholly put off our ſelves. Nothing ſhould be at a greater diſtance to us then our ſelves. This is the reaſon why carnall men that have nothing above themſelves but their *corrupt ſelf*; ſinke in great troubles, having nothing within to uphold them, whereas a good man is wiſer then *himſelfe*, holier then himſelfe, ſtronger then himſelfe, there is ſomething in him more then a man. There be evills that the ſpirit of man alone out of the

good

goodneſſe of nature cannot beare, but the ſpirit of man (aſſiſted with an higher ſpirit,) will ſupport and carry him through. It is a good tryall of a mans condition to know what hee eſteemes to be *himſelfe*. A godly man counts the inner man, the ſanctified part, to be himſelfe, whereby he ſtands in relation to Chriſt and a better life. Another man eſteemes his contentment in the world, the ſatisfaction of his carnall deſires, the reſpect hee findes from men by reaſon of his parts, or ſomething without him, that hee is maſter of, this he counts *himſelfe*, and by this he values himſelfe, & to this he makes his beſt thoughts and endevours ſerviceable; And of croſſes in theſe things he is moſt ſenſible, and ſo ſenſible, that he thinkes himſelfe undone if he ſeeth not

a present issue out of them.

That which most troubles a good man in all troubles, is *himselfe*, so farre as he is unsubdued; he is more disquieted with *himselfe*, than with all troubles out of *himselfe*; when hee hath gotten the better once of *himselfe*, whatsoever falls from without, is light; where the spirit is enlarged, it cares not much for outward bondage; where the spirit is lightsome, it cares not much for outward darkenesse; where the spirit is setled, it cares not much for outward changes; where the spirit is one with it selfe, it can beare outward breaches; where the spirit is sound, it can beare outward sicknesse. Nothing can be very ill with us, when all is well within. This is the comfort of a holy man, that though he be troubled with him-

himſelfe, yet by reaſon of the ſpirit in him which is his *better ſelfe*, he workes out by degrees, what ever is contrary. As Spring-water being cleere of it ſelfe, workes it ſelfe cleane, though it be troubled by ſomething caſt in; as the Sea will endure no poyſonfull thing, but caſts it upon the ſhore. But a carnall man is like a Spring corrupted, that cannot worke it ſelfe cleare; becauſe it is wholly tainted; his eye and light is darkeneſſe, and therefore no wonder if he ſeeth nothing. Sinne lyeth upon his underſtanding, and hinders the knowledge of it ſelfe; it lyes cloſe upon the will, and hinders the ſtriving againſt it ſelfe.

True *ſelfe* that is worth the owning, is when a man is taken into a higher condition and made one with Chriſt, and e-

steemes neither of himselfe nor others, as happy for any thing according to the flesh. 1 He is under the Law and government of the spirit, and so farre as hee is himselfe, workes according to that principle; 2 Hee labours more and more to be transformed into the likenesse of Christ, in whom hee esteemeth that hee hath his best being. 3 He esteemes of all things that befall him, to be good or ill, as they further or hinder his best condition. If all be well for that, he counts himselfe well, whatsoever else befals him.

Another man when he doth any thing that is good, acts not his owne part; but a godly man when he doth good, is in his proper element; what another man doth for by ends and reasons, that *hee* doth from new nature; which if they were

were no Law to compell, yet would move him to that which is pleasing to Christ. If hee bee drawen aside by passion or temptation, *that* hee judgeth not to be himselfe, but taketh a holy revenge on himselfe for it, as being redeemed and taken out from himselfe; he thinkes himselfe no *debtor* nor to owe any service to his corrupt selfe. That which he plots and projects and workes for is, that Christ may rule every where, and especially in himselfe, for he is not his owne but Christs, and therefore desires to be more and more emptyed of himselfe, that Christ might bee *all in all* in him.

Thus we see, what great use there is of dealing with our selves, for the better composing and setling of our soules. Which though it be a course

without glory and oſtentation in the world, as cauſing a man to retyre inwardly into his owne breaſt, having no other witneſſe but God and himſelfe; and though it be likewiſe irkeſome to the fleſh, as calling the ſoule home to it ſelfe, being deſirous naturally to wander abroad, and be a ſtranger at home: Yet it is a courſe both good in it ſelfe, and makes the ſoule good.

For by this meanes the *judgement* is exerciſed and rectified, the *will* and *affections* ordered, the whole man *put* into an holy frame fit for every good action. By this the *tree* is made good, and the *fruit* cannot but be anſwerable; by this the ſoule it ſelfe is ſet in tune, whence there is a pleaſant harmony in our whole converſation. Without this, we may doe that which is outward-

outwardly good to others, but wee can never bee good our ſelves. The firſt juſtice begins within, when there is a due ſubjection of all the powers of the ſoule to the ſpirit, as ſanctified and guided by Gods Spirit; when juſtice and order is firſt eſtabliſhed in the ſoule, it will appeare from thence in all our dealings. Hee that is at peace in himſelfe, will be peaceable to others, peaceable in his family, peaceable in the Church, peaceable in the State; The ſoule of a wicked man is in perpetuall ſedition; being alwayes troubled in it ſelfe, it is no wonder if it be troubleſome to others. Vnity in our ſelves is before vnity with others.

To conclude this firſt part, concerning intercourſe with our ſelves. As we deſire to enjoy our ſelves, and to live the

life of men, and of Christians, which is, to understand our wayes: as we desire to live comfortably, and not to be accessary of yeelding to that sorrow which causeth death: As wee desire to answer God and our selves, when we are to give an account of the inward tumults of our soules: As we desire to be vessels prepared for every good worke, and to have strength to undergoe any crosse: As we desire to have healthy soules, and to keepe a *Sabboth* within our selves: As we desire not onely to doe good, but to be good in our selves: So let us labour to quiet our soules, and often aske a reason of our selves, *Why wee should not bee quiet?* To helpe us further herein, besides that which hath been formerly spoken,

I. Changes must be forethoght of.

1 Wee must take heed of buil-

building an ungrounded confidence of happineſſe for time to come: which makes us when changes come, 1 unacquainted with them; 2 takes away expectation of them; 3 and preparation for them. When any thing is ſtrange and ſudden, and lights upon us unfurniſhed and unfenced, it muſt needs put our ſpirits out of frame. It is good therefore to make all kinde of troubles familiar to us, in our thoughts at leaſt, and this will breake the force of them. It is good to fence our ſoules beforehand againſt all aſſaults, as men uſe to keepe out the Sea, by raiſing bankes; and if a breach be made, to repaire it preſently.

We had need to maintaine a ſtrong Garriſon of holy Reaſons againſt the aſſaults of ſtrong paſſions; we may hope for the beſt, but feare the worſt, and

and prepare to beare whatsoever. We say that a set dyet is dangerous, because variety of occasions will force us upon breaking of it: So in this world of changes, wee cannot resolve upon any certaine condition of life, for upon alteration the minde is out of frame. We cannot say this or that trouble shall not befall, yet we may by helpe of the spirit, say, nothing that doth befall, shall make mee doe that which is unworthy of a Christian.

Quæ alij diu patiendo levia faciunt, sapiens levia facit diu cogitando.

That which others make easie by suffering, that a wise man maketh easie by thinking of beforehand. If wee expect the worst: when it comes, it is no more than wee thought of. If better befals us, than it is the sweeter to us, the lesse wee expected it. Our *Saviour* foretels the worst: *In the world you shall*

Iohn 16.33.

have

ve tribulation, therefore looke
or it, but then he will not leave
s. Sathan deludes with faire
romiſes: but when the contra-
y fals out, he leaves his follow-
s in their diſtreſſes. We de-
re peace and reſt, but we ſeeke
not in its owne place; *there* Heb.4.9.
a reſt for Gods people, but that
not here, nor yet; but it re-
maines for them; *they reſt from*
heir labours, but that is after
ey are *dead in the Lord.* There Revel.14.13.
no ſound reſt till then. Yet
his caution muſt bee remem-
red, that we ſhape not in our Caution.
ncies ſuch troubles as are ne-
er likely to fall out, It comes
ther from weakneſſe or guil-
neſſe, to feare ſhaddowes. We
all not need to make croſſes,
ey will (as we ſay of foule
eather) come before they bee
nt for. How many evills doe
eople feare, from which they
have

have no further hurt, then wha
is bred onely by their cauſleſſ
feares. Nor yet if they be *pro-*
bable, muſt wee thinke of them
ſo, as to be altogether ſo affe-
cted, as if undoubtedly the
would come, for ſo wee giv
certaine ſtrength to an uncer
taine croſſe, and uſurpe upo
God, by anticipating that whic
may never come to paſſe. It wa
raſhneſſe in *David* to ſay, *I ſha*
1 Sam. 27. 1. *one day periſh by the hand of Saul*
If they bee ſuch troubles
as will *certainely* come to
paſſe, as parting with friend
and contentments (at leaſt) by
death; than I *thinke* of them
ſo, as not to be much diſmayed
but furniſh thy heart with
ſtrength before-hand that they
may fall the lighter. 2 *Thinke* o
them ſo, as not to give up the
bucklers to paſſion, and lye o
pen as a faire marke for any
un

ncomfortable accident to rike to the heart; nor yet ſo hinke of them as to deſpiſe hem, but to conſider of Gods neaning in them, and how to ake good by them. 3 *Thinke* of he things we injoy, ſo as to mo- derate our injoying of them, by conſidering there muſt be a par- ting, and therefore how we ſhall be able to beare it when it comes.

2 *If we deſire* not to bee o- vercharged with ſorrow, when that which we feare is fallen up- on us, we muſt then beforehand looke that our love to any thing in this world, ſhoot not ſo farre, as that, when the time of ſevering commeth, we part with ſo much of our hearts by that rent. Thoſe that love too much, will alwayes grieve too much. It is the greatneſſe of our affections which cauſeth the ſharpe-

2.

ſharpneſſe of our afflictions. He that cannot abound without pride and high-mindedneſſe, will not want without too much dejectedneſſe. Love is planted for ſuch things as can returne love: and make us better by loving them, wherein we ſhall ſatisfie our love to the full. It is pitty ſo ſweet an affection ſhould be loſt: So ſorrow is for ſinne, and for other things as they make ſinne the more bitter to us. The life of a Chriſtian ſhould be a meditation how to unlooſe his affections from inferiour things; hee will eaſily die that is dead before in affection. But this will never bee unleſſe the ſoule ſeeth ſomething better than all things in the world, upon which it may beſtow it ſelfe. In that meaſure our affections dye in their exceſſive motion to things below,

as

as they are taken up with the love and admiration of the beſt things. He that is much in heaven in his thoughts, is free from being toſſed with tempeſt here below; the top of thoſe mountaines that are above the middle Region, are ſo quiet, as that the higheſt things (as aſhes) lie ſtill and are not moved. The way to *mortifie earthly members* that beſtirre themſelves in us, is to *minde things above*. The more the wayes of wiſedome lead us on high, the more we avoyde the ſnares below. Col. 3. 1. & 5.

In the uncertainty of all events here, labour to frame that contentment in and from our owne ſelves, which the things themſelves will not yeeld; frame peace by freeing our hearts from too much feare, and riches by freeing our hearts from covetous deſires. Frame a ſufficiency

cy out of contentednesse; If the soule it selfe bee out of tune, outward things will doe no more good than a faire shooe to a gouty foote.

And seeke not our selves abroad out of our selves in the conceits of other men. A man shall never live quietly, that hath not learned to set light by others. Hee that is little in his owne eyes, will not be troubled to be little in the eyes of others. Men that set too high a price upon themselves, when others will not come to their price, are discontent. Those whose condition is above their worth, and their pride above their condition, shall never want sorrow; yet we must maintaine our authority and the Image of God in our places, for that is Gods and not ours, and we ought so to carry our selves as wee approve our

selves

ſelves to their conſciences, though we have not their good words; *Let none deſpiſe thy youth*, ſaith Saint *Paul* to *Timothy*, that is, *Walke ſo before them as they ſhall have no cauſe.* It is not in our owne power what other men thinke or ſpeake, but it is in our power (by Gods grace) to live ſo, that none can thinke ill of us, but by ſlandering, and none beleeve ill but by too much credulity.

3 When any thing ſeiſeth upon us, wee muſt take heede wee mingle not our owne paſſions with it; wee muſt neither bring ſinne to, nor mingle ſinne with the ſuffering: for that will trouble the ſpirit, more than the trouble it ſelfe. We are more to deale with our owne hearts, than with the trouble it ſelfe. We are not hurt till our ſoules be hurt. God will

not have it in the power of any creature to hurt our ſoules, but by our owne treaſon againſt our ſelves.

Therefore wee ſhould have our hearts in continuall jealouſie, for they are ready to deceive the beſt. In ſuddaine encounters, ſome ſinne doth many times diſcover it ſelfe, the ſeed whereof lyeth hid in our natures, wch we thinke our ſelves very free from. Who would have thought the ſeeds of murmuring had lurked in the meeke nature of *Moſes?* That the ſeeds of *murther* had lurked in the *pittifull* heart of *David?* That the ſeeds of *denyall* of *Chriſt* had lyen hid in the *zealous affection* of *Peter* towards *Chriſt?* If paſſions breake out from us, which wee are not naturally inclined unto, and over which by grace wee have got a great conqueſt;

2 Sam. 12. 9.

Mat. 26. 72.

how

how watchfull need we be over our ſelves in thoſe things, which by *temper*, *cuſtome*, and *company*, we are carried unto? and what cauſe have we to feare continually that we are worſe than wee take our ſelves to be?

There are many unruly paſſions lye hid in us, untill they bee drawne out by ſomething that meeteth with them; either 1 by way of oppoſition, as when the truth of God ſpiritually unfolded, meets with ſome beloved corruption, it ſwelleth bigger; the force of Gun-powder is not knowne untill ſome ſparke light on it; and oftentimes the ſtilleſt natures (if croſſed) diſcover the deepeſt corruptions. Sometimes it is drawen out by dealing with the oppoſite ſpirits of other men. Oftentimes retyred men know not what lies hid in themſelves.

2 Sometimes by crosses, as many people whilest the freshnesse and vigour of their spirits lasteth, and while the flower of age, and a full supply of all things continueth, seeme to be of a pleasing and calme disposition; but afterwards when changes come, like *Iobs wife*, they are discovered. Then, that which in nature is unsubdued, openly appeares.

3 Temptations likewise have a searching power to bring that to light in us which was hidden before. Sathan hath been a winnower, and a sifter, of old: hee thought if *Iob* had been but touched in his body, he would have cursed God to his face.

Luke 22.3.

Iob 1.

4 Some men out of policy conceale their passion, untill they see some advantage to let it out; as *Esau* smoothered his *hatred* untill his *fathers death*.

Aperta perdunt odia vindictæ locum.

When

When the reſtraint is taken away, Men (as wee ſay) ſhew themſelves in their pure naturals, unlooſe a Tyger or a Lyon, and you know what he is.

Solve Leonem & ſenties.

4 Further, let us ſee more every day into the ſtate of our own ſoules; what a ſhame is it that ſo nimble and ſwift a ſpirit as the ſoule is, that can mount up to heaven, and from thence come downe into the earth in an inſtant, ſhould whileſt it lookes over all other things over-looke it ſelfe? that it ſhould be skilfull in the ſtory (almoſt) of all times and places, and yet ignorant of the ſtory of it ſelfe? that wee ſhould know what is done in the *Court* and *Countrey*, and beyond the *Seas*, and be ignorant of what is done at home in our own hearts? that we ſhould live knowne to others, and yet dye unknowne to our ſelves?

4

qui noto minus omnibus ignotus moritur ſibi.

that we ſhould be able to give account of any thing better then of our ſelves to our ſelves? This is the cauſe why wee ſtand in our owne light; why wee thinke better of our ſelves than others, and better then is cauſe. This is that which hindreth all reformation, for how can we reforme that which we are not willing to ſee, and ſo wee loſe one of the ſureſt evidences of our ſincerity, which is, a willingneſſe to ſearch into our hearts, and to bee ſearched by others. A ſincere heart will offer it ſelfe to tryall.

And therefore let us ſift our actions, and our paſſions, and ſee what is *fleſh* in them, and what is *ſpirit*, and ſo ſeparate the *precious* from the *vile*. It is good likewiſe to conſider what ſin wee were guilty of before which moved GOD to give us

up to exceſſe in any paſſion, and wherein wee have grieved his ſpirit; Paſſion will bee more moderate; when thus it knowes, it muſt come to the tryall and cenſure. This courſe will either make us weary of paſſion, or elſe paſſion will make us weary of this ſtrict courſe. We ſhall find it the ſafeſt way to give our hearts no reſt, till wee have wrought on them to purpoſe, & gotten the maſtery over them.

When the ſoule is invred to this dealing with it ſelfe, it will learne the skill to command, and paſſions will be ſoone commanded, as being invred to be examined and checked; As we ſee Dogges, and ſuch like domeſticall creatures, that will not regard a ſtranger, yet will bee quieted in brawles preſently, by the voyce of their *Maſter*, to which they are accuſtomed.

This fits us for ſervice. Vnbroken ſpirits are like unbroken horſes, unfit for any uſe, untill they be thorowly ſubdued.

5 We muſt cruſh the firſt motions of ſinne.

5 *And* it were beſt to prevent (as much as in us lyeth) the very firſt *riſings*, before the ſoule be overcaſt; paſſions are but litle motions at the firſt, but grow as Rivers doe, greater and greater, the further they are carried from their Spring. The firſt *riſings* are the more to bee looked unto, becauſe there is moſt danger in them, and wee have leaſt care over thē. Sin, like ruſt, or a Canker, will by little and little *eate out* all the graces of the ſoule. There is no ſtaying when we are once downe the hill till wee come to the bottome. *No ſin but is eaſier kept out then driven out.* If wee cannot prevent wicked thoughts, yet we may deny them lodging in ou

our hearts. It is our giving willing entertainment to ſinfull motions, that increaſeth guilt, and hindereth our peace. It is that which moveth God to give us up to a further degree of evill affections. Therefore what we are afraid to *doe* before men, wee ſhould be afraid to *thinke* before God. It would much further our peace to keepe our *judgements* cleare, as being the eye of the ſoule, whereby we may diſcerne in every action and paſſion, what is good, and what is evill: as likewiſe to preſerve tenderneſſe of heart, that may checke us at the firſt, and not brooke the leaſt evill being diſcovered. When the heart begins once to be kindled, it is eaſie to ſmoother the ſmoke of paſſion, which otherwiſe will fume up into the head, and gather into ſo thicke a cloud

cloud, as we ſhall loſe the ſight of our ſelves, and what is beſt to be done. And therefore *David* here labours to take up his heart at the firſt; his care was to cruſh the very *firſt* inſurrecti-ōs of his ſoule, before they came to breake forth into open rebellion; ſtormes we know riſe out of little guſts. Little riſings neglected, cover the ſoule before wee are aware. If wee would checke theſe riſings and ſtifle them in their birth, they would not breake out afterwards to the reproach of Religion, to the ſcandall of the weake, to the offence of the ſtrong, to the *griefe of Gods Spirit* in us, to the diſturbance of our owne ſpirits in doing good, and to the diſheartning of us in troubling of our inward peace, and thereby weakning our aſſurance. Therefore let us

ſtop

top beginnings as much as may
e, and ſo ſoone as they begin
o riſe, let us begin to examine
hat raiſed them, and whither
hey are about to carry us.
The way to be *ſtill*, is to *examine* Pſal. 4.
ur ſelves firſt. And then cen-
ure what ſtands not with rea-
on. As *David* doth, when hee
ad given way to unbefitting
houghts of Gods providence,
o fooliſh, ſaith he, *was I, and as a* Pſal. 73. 22.
eaſt before thee.

Eſpecially, then looke to
heſe ſinfull ſtirrings, when thou
rt to deale with God. I am to
have communion with a God of
peace; What then doe turbu-
lent thoughts and affections in
my heart? I am to deale with a
patient God, why ſhould I che-
riſh revengefull thoughts? *A-*
braham drove away the *birds*
from the *ſacrifice*, *Gen.* 15. 11.
Troubleſome thoughts like
birds

birds will come before they be
ſent for, but they ſhould find en-
tertainment accordingly.

6 *In* all our grievances, let
us looke to ſomething that may
comfort us, as well as diſcou-
rage: looke to that we enjoy, as
well as that wee want. As in
proſperity God mingles ſome
croſſe to dyet us; ſo in all croſ-
ſes, there is *ſomething to comfort
us*. As there is a vanity lies hid
in the beſt *worldly good*: So there
is a bleſſing lies hid in the worſt
worldly evill. God uſually ma-
keth up that with ſome advan-
tage in another kinde, wherein
we are inferiour to others. O-
thers are in greater place, So
they are in greater danger. O-
thers be richer, ſo their cares
and ſnares be greater; the *poore
in the world* may be *richer in faith*
than they. The ſoule can better
digeſt and maſter a low eſtate

than

6

Iam. 2. 5.

an a prosperous, and is under
me abasement it is in a lesse di-
ance from God. Others are
ot so afflicted as we, than they
ve lesse experience of Gods
acious power than wee. O-
ers may have more healthy
odies, but soules lesse weaned
om the world. We would not
ange conditions with them,
as to have their spirits with
eir condition? For one halfe
four lives, the meaneſt are as
ppy and free from cares, as
e greateſt Monarch: that is,
hileſt both sleepe; and usually
e sleepe of the one, is sweeter
an the sleepe of the other.
What is all that the earth can
ford us, if God deny health?
nd this a man in the meaneſt
ondition may enjoy. That
herin one man differs frō ano-
er, is but title, and but for a
ttle time; Death levelleth all.

There

There is ſcarce any man, bu
the good he receives from Go
is more than the ill he feeles, i
our unthankefull hearts woul
ſuffer us to thinke ſo. Is no
our health more than our ſicke
neſſe? doe we not enjoy mor
than we want, I meane, of th
things that are neceſſary? ar
not our good dayes more tha
our evill? but wee would go
to heaven upon Roſes, and uſu
ally one croſſe is more taken t
heart, than an hundred bleſſing
So unkindly wee deale wit
God. Is God indebted to us
doth he owe us any thing? thoſ
that deſerve nothing, ſhould b
content with any thing.

We ſhould looke to other
as good as our ſelves (as well a
to our ſelves) and than we ſha
ſee it is not our owne caſe on
ly; who are we that wee ſhoul
looke for an exempted conditi
o

on from thoſe troubles which Gods deareſt children are addicted unto.

Thus when wee are ſurpriſed contrary to our looking for and liking, wee ſhould ſtudy rather how to exerciſe ſome grace, than give way to any paſſion. Thinke, now is a time to exerciſe our *patience*, our *wiſedome*, and other graces. By this means we ſhall turne that to our greateſt advantage, which *Sathan* intendeth greateſt hurt to us by. Thus we ſhall not only maſter every condition, but make it ſerviceable to our good. If nature teach *Bees*, not onely to gather honey out of ſweet flowers, but out of bitter: Shall not grace teach us to draw even out of the bitteреſt condition, ſomething to better our ſoules? Wee learne to tame all creatures, even the wildeſt, that wee may bring

bring them to our use; and why should we give way to our own unruly passions?

7 7 *It* were good to have in our eye, the beauty of a well ordered soule, and we should thinke that nothing in this world is of sufficient worth to put us out of frame. The sanctified soule should be like the *Sunne* in this, which though it worketh upon all these inferiour bodies, and cherisheth them by light and influence; yet is not moved nor wrought upon by them againe, but keepeth its owne lustre and distance: So our spirits being of a heavenly breed should rule other things beneath them, and not be ruled by them. It is a holy state of soule to be under the power of nothing beneath it selfe; Are we stirred? than consider, Is the matter worth the losse of my quiet

quiet? What we esteeme, that we love, what we love, we labor for; And therefore let us esteeme highly of a cleere calme temper, whereby we both enjoy our God, & our selves, and know how to ranke all things else: It is against nature for inferiour things to rule that, which the wise Disposer of all things hath set above them. We owe *the flesh* either suit nor service, wee are no *debtors* to it.

The more we set before the soule that quiet estate in heaven, which the soules of perfect men now enjoy, and it selfe ere long shall enjoy there, The more it will be in love with it, and indeavour to attaine unto it. And because the soule never worketh better, than when it is raised up by some strong and sweet affection; let us looke upon our nature, as it is in Christ, in whom it

Anima nunquam melius agit, quam ex imperio alicujus insignis effectus.

it is pure, ſweet, calme, meeke,
every way lovely. This ſight is
a changing ſight, love is an affe-
ction of imitation, we affect a
likeneſſe to him we love. Let us
Matth. 11. 29. *learne of Chriſt to be humble and*
meeke, and then we *ſhall finde reſt*
to our ſoules. The ſetting of an
excellent idea and platform
before us, will raiſe and draw
up our ſoules higher, and make
us ſenſible of the leaſt moving
of ſpirit, that ſhall be contrary
to that, the attainment whereof
we have in our deſires. He will
hardly attaine to meane thing
that ſets not before him high
perfection. Naturally wee love
to ſee ſymetry and proportion
even in a dead picture, and are
much taken with ſome curious
peece. But why ſhould wee
rather labour to keepe the affe-
ctions of the ſoule in due pro-
portion? Seeing a meeke a
w

well ordered soule is not onely lovely in the sight of men and Angels, but is much set by, by the great God himselfe. But now the greatest care of those that set highest price uponthemselves is, how to compose their outward carriage in some gracefull manner, never studying how to compose their spirits; and rather how to cover the deformity of their passions then to cure thē Whence it is that the fowlest inward vices are covered with the faireſt vizards, and to make this the worse, all this is counted the best breeding.

The *Hebrewes* placed all their happinesse in peace, & when they would comprise much in one word, they would wish peace. This was that the *Angels* brought *newes* of from *heaven*, at the birth of Christ. Now peace riseth out of quietnesse and

1 Cor. 14. 33.

order, and God that is *the God of peace, is the God of order* first. What is health, but when all the members are in their due positure, and all the humors in a setled quiet? Whence ariseth the beauty of the world, but from that comely order wherin every creature is placed; the more glorious and excellent creatures above, and the lesse below? So it is in the soule; the best constitution of it is when by the Spirit of God it is so ordered, as that all be in subjection to the Law of the mind. What a sight were it for the feet to be where the head is, and the earth to be where the heaven is, to see all turned upside downe? And to a spirituall eye it seemes as great a deformity, to see the soule to be under the rule of sinfull passions.

There must be an uniformity in the lives of Christians.

Comelinesse riseth out of the

the fit proportion of divers members to make up one body, when every member hath a beauty in it selfe, and is likewise well suited to other parts; A faire face and a crooked body, comely upper parts, and the lower parts uncomely, suit not well; because comelinesse stands in oneneſſe, in a fit agreement of many parts to one; when there is the head of a man, and the body of a beast, it is a monster in nature; And is it not as monstrous for to have an understanding head, and a fierce untamed heart? It cannot but raise up a holy indignation in us against these *risings*, when we consider how unbeseeming they are; What doe these base passions in a heart dedicated to God, and given up to the government of his Spirit? what an indignity is it for Princes to goe a foot, and ser-

servants on horse-backe? for those to rule, whose place is to be ruled? as being good attendants, but bad guides. It was *Chams* curse to be a *servant of servants*.

8 8 This must be strengthned with a strong *selfe-denyall*, without which there can be no good done in Religion.

There bee two things that most trouble us in the way to he aven; corruption within us, & the crosse without us; that which is within us must bee denyed that that which is without u may be indured. Otherwise w cannot follow him by whom we looke to be saved. The gat the entrance of Religion, is nar row, we must strip our selves o our selves before we can enter; we bring any ruling lust to R ligion, it will prove a bitter ro of some grosse sinne, or of ap

Christians must deny themselves.

sta

tacy and finall desperation.

Those that sought the *praise of men, more than the praise of God,* could not beleeve, because that lust of ambition, would, when it should be crossed, draw them away. The yong man thought it better for Christ to lose a disciple, thā that he should *lose his possession,* and therefore *went away* as hee came: The *third ground* came to nothing, because the Plough had not gone deepe enough to breake up the rootes, whereby their hearts were fastned to earthly contentments. This selfe-denyall we must carry with us through all the parts of Religion, both in our active and passive obedience; for in obedience there must be a subjection to a superiour, but corrupt selfe, *neither is subject, nor can be,* it will have an oare in every thing, and maketh every thing,

Iohn 12.43.

Mat. 19.22.

Mat. 13.22.

Rom. 8.

yea, Religion ſerviceable to it ſelfe. It is the Idol of the world, or rather the god that is ſet higheſt of all in the ſoule; and ſo God himſelfe is made but an Idoll. It is hard to deny a friend who is another ſelfe, harder to deny a wife that lyeth in the boſome, but moſt hard to deny our ſelves. Nothing ſo neere us as our ſelves to our ſelves, and yet nothing ſo farre off. Nothing ſo deare, and yet nothing ſo malicious and troubleſome. Hypocrites would part with *the fruite of their body* ſooner than *the ſinne* of their ſoules.

Mic. 6.

Queſt. But how ſhall we know, whether we have by grace, got the victory over our ſelves or not.

Anſw. I anſwer, if in good actions we ſtand not ſo much upon the credit of the action, as upon the good that is done. What we do

doe as unto God, we looke for acceptance from God. It was *Ionas* his fault to ſtand more upon his owne reputation, than the glory of Gods mercy. It is a prevailing ſigne, when though there be no outward incouragements, Nay, though there bee diſcouragements, yet wee can reſt in the comfort of a good intention. For uſually inward comfort is a note of inward ſincerity. *Iehu* muſt be *ſeene*, or elſe all is loſt. 2 Kings 10.16

2 It is a good evidence of ſome prevailing, when upon Religious grounds wee can croſſe our ſelves in thoſe things unto which our hearts ſtand moſt affected, this ſheweth we reſerve God his owne place in our hearts. 2

3 When being privy to our owne inclination and temper, we have gotten ſuch a ſupply of ſpirit, 3

ſpirit, as that the *grace* which is contrary to our temper appeares in us. As oft we ſee, none more patient, than thoſe that are naturally inclined to intemperancy of paſſion, becauſe naturall proneneſſe maketh them jealous over themſelves. Some, out of feare of being over-much mooved, are not moved ſo much as they ſhould bee: This jealouſie ſtirreth us up to a carefull uſe of all helps; Where grace is helped by nature, there a little grace will goe farre; but where there is much untowardneſſe of nature, there much grace is not ſo well diſcerned. *Sowre wines need much ſweetning.* And that is moſt ſpirituall which hath leaſt helpe from nature, and is wonne by prayer and paines.

4 When we are not partiall when the things concerne our-

ſelves.

selves. *David* could allow himselfe another mans wife, and yet judgeth another man worthy of death for taking away a *poore mans lambe*. Men usually favour themselves too much, when they are Chancellors in their owne cause, and measure all things by their private interest. He hath taken a good degree in Christs Schoole, that hath learned to forget himselfe here. 2 Sam. 12. 4.

5 It is a good signe, when upon discovery of selfe-seeking we can gaine upon our corruption; and are willing to search and to be searched, what our inclination is, and where it faileth. That which we favour, wee are tender of, it must not be touched. A good heart, when any corruption is discovered by a searching *Ministry*, is affected as if it had found out a deadly enemy. Touchinesse and pas- 5

passion argues guilt.

6 6 This is a signe of a mans victory over himselfe, when hee loves health and peace of body and minde, with a supply of all needfull things, chiefely for this end, that he may with more freedome of spirit serve God in doing good to others. So soone as grace entreth into the heart, it frameth the heart to be in some measure publike: and thinkes it hath not its end, in the bare enjoying of any thing, untill it can improve what it hath for a further end. Thus to seeke our selves, is to deny our selves, and thus to deny our selves, is truely to seeke our selves. It is no selfe-seeking, when we care for no more then that, without which wee cannot comfortably serve God. When the soule can say unto God, Lord as thou wouldest have mee serve thee

ee in my place; ſo grant mee
ch a meaſure of health and
ength, wherein I may ſerve
ee.

But what if God thinkes it *Object.*
od, that I ſhall ſerve him in
eakneſſe, and in want, and ſuf-
ring.

Then, it is a comfortable *Anſw.*
gne of gaining over our owne
ils, when we can yeeld our
lves to be diſpoſed of by God,
knowing beſt what is good
r us. There is no condition
t therein wee may exerciſe
me grace, and honour GOD
ſome meaſure. Yet be-
uſe ſome enlargement of con-
ition is ordinarily that eſtate
herein we are beſt able to doe
od in; we may in the uſe of
eanes deſire it, and upon that,
ſigne up our ſelves wholly un-
God, and make his will our
ill, without exception or re-
ſervation,

ſervation, and care for n
thing more than wee can ha
with his leave and love. Th
Iob had exerciſed his heart unt
whereupon in that great chan
of condition, *hee ſinned not*, th
Iob. 2. is, fell not into the ſinnes in
dent to that dejected and mi
rable ſtate; into ſinnes of rebe
lion & diſcontent. He caried h
croſſes comely, with that ſtaye
neſſe and reſignednesſe, wh
became a holy man.

7 7 It is further a cleere e
dence of a ſpirit ſubdue
when wee will diſcover t
truth of our affection t
wards God and his peop
though with cenſure of othe
David was content to endu
the cenſure of neglecting t
ſtate and Majeſtie of a King o
of joy for ſetling the Arke.
Nehem. 2. 3. *hemiah* could not diſſemble
griefe for the ruines of

Chu

Church, though in the Kings presence: It is a comfortable signe of the wasting of selfe-love, when we can be at a point what becomes of our selves, so it goe well with the cause of God and the Church.

Now the way to prevaile still more over our selves, (as when we are to doe or suffer any thing, or withstand any person in a good cause, &c.) is, not to thinke that we are to deale with men, yea, or with Divels so much as with our selves. The Saints resisted their enemies to death, by resisting their owne corruptions first: if we once get the victory over our selves, all other things are conquered to our ease. All the hurt Satan and the world doe us, is, by correspondency with our selves. All things are so farre under us, as wee are above our selves.

How to get the mastery of our selves.

Te vince & mundus tibi victus est, &c.

For

For the further ſubduing o
our ſelves, it is good to follow
ſin to the firſt Hold and Caſtle,
which is corrupt nature; The
ſtreames will lead us to the
Spring head: Indeed the moſt
apparant diſcovery of ſinne is
in the outward carriage, we
ſee it in the fruit before in the
roote; as we ſee grace in the
expreſſion before in the affecti-
on: But yet we ſhall never hate
ſinne throughly, untill we conſi-
der it in the poyſoned roote
from whence it ariſeth.

That which leaſt troubles a
naturall man, doth moſt of all
trouble a true Chriſtian; A na-
turall man is ſometimes trou-
bled with the fruit of his corrup-
tion, and the conſequents of
guilt, and puniſhment that at-
tend it; but a true hearted
Chriſtian with corruption in
ſelfe; this drives him to com-
plain

laine with S^t. *Paul*, *O wretched an that I am, who ſhall deliver me*, ot from the members only, but *om this body of death?* Which is noyſome to my Soule, as a ead carrion is to my ſenſes; hich together with the mem- rs, is marvellouſly nimble and tive; and hath no dayes, or ures, or minutes of reſt; al- yes laying about it to enlarge ſelfe, and like ſpring-water, hich the more it iſſueth out, e more it may.

Rom. 7.

Is is a good way, upon any rticular breach of our inward ace, preſently to have recourſe that which breeds and fo- nts all our diſquiet. Lord, at doe I complaine of this unruly paſſion? I carry a *na-* about mee ſubject to breake continually upon any occaſi- Lord, ſtrike at the root, and up the fountaine in mee.

O Thus

Thus *David* doth ariſe from the guilt of thoſe two foule ſinnes

Pſal. 51. of *Murther* and *Adultery*; to the ſinne of his nature, the roo it ſelfe; As if hee ſhould ſay Lord, it is not theſe actuall ſin that defile mee only; but if looke backe to my firſt concep tion, I was tainted in the ſprin of my nature.

This is that here which put *Da vids* ſoule ſo much out of frame For, from whence was this co tradiction? And whence was th contradiction ſo unwearyed, making head againe and agai againſt the checks of the ſpir in him? Whence was it th *Corruption* would not bee ſa Nay? Whence were theſe ſ *daine* and unlook't for obje ons of the *fleſh*? But from t remainder of *old Adam* in hi which like a *Michol* within u either *ſcoffing* at the wayes

Go

God; or as *Iobs wife*, fretting and *thwarting* the motions of Gods ſpirit in us; which prevailes the more, becauſe it is home-bred in us: whereas holy motions are ſtrangers to moſt of our ſoules. Corruption is loth that a *new commer in* ſhould take ſo much upon him as to *controule*: As the *Sodomites* thought much that *Lot* being a *ſtranger* ſhould inter-meddle amongſt them. If God once leave us as hee did *Ezekiah* to try what is in us, what ſhould hee finde but darkneſſe, rebellion, unrulineſſe, doubtings, &c. in the beſt of us. This *fleſh* of ours hath principles againſt all Gods principles, and lawes againſt all Godslawes, and reaſons againſt al Gods reaſons. Oh! if we could but one whole houre ſeriouſly thinke of the impure iſſue of our hearts, it would bring us downe upon our knees

Geneſ. 19. 9.

in humiliation before God. But wee can never whileſt wee live, ſo throughly as wee ſhould, ſee into the depth of our deceitfull hearts, nor yet bee humbled enough for what wee ſee; For though we ſpeake of it and confeſſe it, yet wee are not ſo ſharpned againſt this corrupt fleſh of ours, as wee ſhould. How ſhould it humble us, that the ſeeds of the vileſt ſinne, even of the *Sinne againſt the Holy Ghoſt* is in us, and no thanke to us that they breake not out. It ſhould humble us to heare of any great enormous ſinne in another man, conſidering what our owne nature would proceed unto if it were not reſtrayned. We may ſee our owne *nature* in them as *face anſwering face*; If God ſhould take his *Spirit* from us there is enough in us to defile whole world; And althoug

we be ingrafted into Christ, yet wee carry about us a relliſh of the old ſtock ſtill. *David* was a man of a good naturall conſtitution; and for grace, a man after Gods owne heart, and had got the better of himſelfe in a great meaſure, and had learned to overcome himſelfe in matter of revenge, as in *Sauls* caſe: yet now wee ſee the veſſell is ſhaken a little, and the dregs appeare that were in the bottome before. Alas, wee know not our owne hearts, till wee plow with Gods heifer, till his Spirit bringeth a light into our ſoules. It is good to conſider how this impure *ſpring* breakes out *diverſly*, in the divers conditions we are in; there is no eſtate of life, nor no action we undertake, wherein it will not put forth it ſelfe to defile us: It is ſo full of poyſon that it taints whatſo-

1. Sam. 24. 6.

whatsoever we do, both our natures, conditions, and actions: In a *prosperous* condition (like *David*) we thinke we *shall never bee moved.* Under the *Crosse* the *soule* is *troubled* and drawne to murmur, & to be sullen, & sink down in discouragemẽt, to be in a heat almost to blasphemy, to be weary of our callings, and to quarrell with every thing in our way. See the folly and fury of most men in this, for us silly wormes to contradict the great God: And to whose perill is it? Is it not our owne? Let us gather our selves, with all our wit and strength together, Alas, what can wee doe but provoke him, and get more stripes? We may be sure he wil deale with us, as wee deale with our children, if they bee froward & unquiet for lesser matters, we will make them cry and be sullen for something: Refractory stubborne

Psal. 30. 6.

orne horſes are the more ſpur-
ed,&yet ſhake not off the rider
But here marke a plot of ſpiri-
uall treaſon, Sathan joyning
ith our corruption, ſetteth
he wit on work to perſwade the
oule, that this inward rebellion
s not ſo bad, becauſe it is natu-
all to us, as a conditiõ of nature
iſing out of the firſt principles
n our creation, & was curbed in
y the bridle of originall righte-
uſneſſe, which they would have
ceſſary and ſupernaturall, and
herfore alledge that *concupiſcẽce*
s leſſe odious and more excuſa-
le in us, and ſo, no great danger
n yeelding and betraying our
oules unto it, and by that
neanes perſwading us, that that
which is our deadlieſt enemie,
ath no harme in it, nor meaneth
ny to us.

This rebellion of luſts againſt
he underſtanding, is not natu-

Object.

Moſt of the moſt dangerous opinions of Popery, as Juſtification by *works*, ſtate of *perfection*, *merit*, *ſatisfaction*, *ſupererogation*, &c. ſpring from hence that they have ſleight conceipts of concupiſcence as a condition of nature; Yet ſome of them as *Michael Bayus* profeſſor at *Louane*, &c. are ſound in the point.

Anſw.

rall, as our nature came out of Gods hands at the first: For this being evill and the cause of evill, could not come from God who is Good, and the cause of all good, and nothing but good: who upon the creation of all things pronounced them *good*, & after the creation of man pronounced of all things that they were *very good*. Now that which is ill and very ill, cannot be seated at the same time in that which is good and *very good*: God created man at the first *right*, hee of himselfe *sought out many inventions*. As God beautified the heaven with starres and decked the earth with variety of plants, and herbes, and flowers, So hee adorned man his prime creature here below with all those endowments that were fit for a happy condition and originall righteousnesse wa

Genes. 1.

Eccles. 12.

fit and due to an originall and happy condition. Therefore as the Angells were created with all Angelicall perfections, and as our bodies were created in an absolute temper of all the humours; so the soule was created in that sweet harmony wherein there was no discord, as an instrumeut in tune fit to be moved to any duty; as a clean neate glasse the soule represented Gods image and holinesse.

Therefore it is so far, that concupiscence should bee *naturall*, that the contrary to it, namely, *Righteousnesse*, wherein *Adam* was created, was natural to him; though it were planted in mans nature by God, and so in regard of the cause of it, was supernaturall, yet because it was agreeable to that happy condition, without which he could not subsist, in that respect it was naturall

rall, and ſhould have beene derived (if hee had ſtood) together with his nature, to his poſterity. As heate in the ayre, though it hath its firſt impreſſion from the heate of the Sunne, yet is naturall, becauſe it agreeeth to the nature of that element: and though man be compounded of a ſpirituall and earthly ſubſtance, yet it is naturall that the *baſer* earthy part ſhould bee ſubject to the *Superiour*, becauſe where there is different degrees of worthineſſe, it is fit there ſhould be a ſubordination of the meaner to that which is in order higher. The body *naturally* deſires food and bodily contentments, yet in a man indued with *reaſon*, this deſire is governed ſo as it becomes not inordinate: A beaſt ſinnes not in its appetite, becauſe it hath no power above to order it. A man that

at lives in a ſolitary place far
mote from company, may
ke his liberty to live as it plea-
h him; but if hee comes to
e under the government of
me well ordered city; then
is bound to ſubmit to the
ves, and cuſtomes of that city,
der penalty, upon any breach
order. So the riſings of the
ule, howſoever in other crea-
res they are not blameable, ha-
ng no commander in them.
ves above them, yet in man
ey are to be ordered by reaſon
d judgement.

Therefore it cannot be, that
cupiſcence ſhould bee *naturall*,
regard of the ſtate of creati-
; It was *Adams* ſinne which
d many ſinnes in the wombe
it, that brought this diſorder
on the Soule; *Adams* perſon
ſt corrupted our nature, and
ture being corrupted, corrupts
our

our persons, and our persons be
ing corrupted, increase the cor
ruption of our nature, by c
stome of sinning, which is ano
ther nature in us, as a stream
the farther it runs from th
spring head, the more it enla
geth its channell, by the runnin
of lesser rivers unto it, unti
it empties it selfe into the Se
So corruption, till it bee ove
powred by *grace*, swelleth bi
ger and bigger, so that thoug
this disorder was not naturall,
regard of the first creation, y
since the *fall* it is become *natur*
even as wee call that which
common to the whole kind
and propagated from parents
their children, to be *naturall*;
that it is both naturall and
gainst nature, *naturall* now, b
against *nature* in its first per
fection.

And because corruption
natur

turall to us, therefore 1. wee 1
light in it, whence it comes to
ſſe, that our ſoules are carryed
ong in an eaſie current, to the
mmitting of any ſinne with-
t oppoſition. 2. Becauſe it 2
turall, therefore it is unwea-
ed and reſtleſſe, as light bodies
not wearyed in their motion
wards, nor heavy bodies in
eir motion downewards, nor
ſtreame in its running to the
a, becauſe it is *naturall*: Hence
is that the *old man* is never ti-
d in the *workes of the fleſh*, nor
ver drawne drie. When men
nnot act ſinne, yet they will
ve ſin, and act it over againe
pleaſing thoughts of it, and
ſinfull ſpeculation ſuck out
e delight of ſinne; and are
ieved not for their ſinne', but
cauſe they want ſtrength and
portunity to commit it; If ſin
ould not leave them, they
would

would never leave ſinne. Th
corruption of our nature is n
wrought in us by reaſon and pe
ſwaſions, for then it might be
ſatisfied with reaſons, but it is
us by way of a naturall *inclina*
on, as iron is caryed to the Loa
ſtone; And till our natures be
altered, no reaſon will long pr
vaile, but our ſinfull diſpoſitio
as a ſtreame ſtopt for a litt
while, will break out with gre
ter violence. 3. Being *natur*
it needs no help, as the ear
needs no tillage to bring for
weeds. When our corrupt n
ture is carryed contrary to th
which is good, it is carryed of
ſelfe. As when Sathan *lyes*
murthers, it comes from his ow
curſed nature; and though S
than joyneth with our *corru*
nature, yet the proneneſſe to
and the conſent unto it, is
our ſelves.

3

Bu

But how ſhall wee know, that Sathan joynes with our nature, in thoſe actions unto which nature it ſelfe is prone? Then Sathan adds his help, when our nature is carryed more eagerly then ordinary to ſinne; as when a ſtreame runs violently, wee may know that there is not only the tyde, but the winde that carryeth it.

Queſt.

Anſw.

So in ſudden and violent rebellions, it is Satan that puſheth on *nature* left to it ſelfe of God. A ſtone falls downeward by its owne weight, but if it falls very ſwiftly, wee know it is throwne downe by an outward mover. Though there were no Divell, yet our corrupt *nature* would act Sathans part againſt it ſelfe, it would have a ſupply of wickedneſſe, (as a Serpent hath poyſon) from it ſelfe, it hath a ſpring to feed it.

Nemo ſe palpet de ſuo, Satan eſt &c. Auguſt.

It

But that man whileſt he lives *here* is not altogether excluded from hope of happines; and hath a *nature* not ſo large and capable of ſinne as *Sathans*; whereupon hee is not ſo obſtinate in hating God, and working miſchiefe as hee, &c, Otherwiſe there is for *Kinde* the ſame *curſed* diſpoſition, and *malice* of nature againſt true goodneſſe in man, which is in the *divels* and damned ſpirits themſelves.

It is no mitigation of ſinne, to plead it is *naturall*, for naturall diſeaſes (as leproſies) that are derived from Parents, are moſt dangerous, and leaſt curable; Neither is this any excuſe, for becauſe as it is *naturall*, ſo it is *voluntary*, not only in *Adam*, in whoſe loynes we were, and therefore ſinned; but likewiſe in regard of *our ſelves*, who are ſo far from ſtopping the courſe of ſin either

ither in our ſelves or others,
hat wee feed and ſtrengthen it,
r at leaſt give more way to it,
nd provide leſſe againſt it then
ee ſhould, untill wee come
nder the government of grace;
nd by that meanes, wee juſtifie
Adams ſinne, and that corrupt
ſtate that followeth upon it,
nd ſhew, that if *wee* had beene
Adams condition our ſelves,
e would have made that ill
oice which hee made. And
ough this corruption of our
ture be *neceſſary* to us, yet it
no violent neceſſity from an
tward cauſe, but a neceſſity
at we willingly pull upon our
ves, and therefore ought the
re to humble us; for the
re neceſſarily we ſinne, the
re voluntarily, and the more
luntarily, the more neceſſarily;
e will putting it ſelfe *voluntá-*
into theſe fetters of ſinne.

Quicquid ſibi imperavit animus, obtinuit. Seneca.

Neceſsity is no plea, when the *will* is the immediate cauſe of any action; Mens hearts tell them they might rule their *deſires* if they would; For tell a man of any *diſh* which he liketh, that there is poyſon in it, and hee will not meddle with it; So tell him that *death* is in that *ſinne* which hee is about to commit, and he will *abſtaine* if he beleeve it to bee ſo; if hee beleeve it not it is his *voluntary* unbeleefe and atheiſme.

Ceſſet voluntas propria & non erit infernus.

If the will would uſe that ſove raignty it ſhould, and could a the firſt, wee ſhould bee altoge ther freed from this neceſſity Men are not damned becau they *cannot* doe better, but b cauſe they *will* doe no better If there were no *wil* there wou be no hell; For men *willing* ſubmit to the rule and law ſinne, they plead for it, and li

it ſo well, as they hate nothing ſo much as that which any way withſtandeth thoſe lawleſſe lawes.

Thoſe that thinke it their happines to do what they will, that they might bee *free*, croſſe their owne deſires, for this is the way to make them moſt perfect *ſlaves*. When our will is the next immediate cauſe of ſinne, and our conſciences beare witneſſe to us that it is ſo; then conſcience is ready to take Gods part in accuſing our ſelves: Our Conſciences tell us to our faces, that we might doe more then wee doe to hinder ſinne; and that when wee ſinne, it is not through weakneſſe, but out of the wickednesſe of our nature:

Our Conſciences tell us that wee ſinne not only willingly, but often with delight, (ſo farre forth as wee are not ſubdued by

grace, or awed by ſomething above us,) and that wee eſteeme any reſtraint to bee our miſery. And where by grace the *will* is ſtrengthened, ſo, that it yeelds not a full conſent, yet a gracious ſoule is humbled even for the ſudden riſings of corruption that prevent deliberation. As here *David*, though hee withſtood the riſings of his heart, yet hee was troubled, that he had ſo vile a heart that would riſe up againſt God, & therefore takes it downe. Who is there that hath not cauſe to be humbled, not only for his corruption, but that hee doth not *reſiſt* it with that ſtrength, nor labour to prevent it with that diligence, which his heart tels him hee might?

Wee cannot have too deepe apprehenſions of this *breeding* ſinne, the *mother* and nurſe of all

all *abominations*, for the more wee conſider the height, the depth, the breadth, and length of it, the more ſhall wee bee humbled in our ſelves, and magnifie the *height*, the *depth*, the *breadth*, and the *length* of Gods mercy in CHRIST. Ephes.3.18.

The favourers of *nature* are alwayes the enemies of *grace*; This which ſome thinke and ſpeake ſo weakly and faintly of, is a worſe enemy to us then the Devill himſelfe; a more neere, a more reſtleſſe, a more traiterous enemy, for by intelligence with it the Devill doth us all the hurt he doth, and by it maintaines forts in us againſt goodneſſe. This is that which either by diſcouragement or contrariety hinders us *from* good; or elſe by deadneſſe, tediouſneſſe, diſtractions, or corrupt aymes hinders us *in doing* good, this

putteth us on to evill, and abuseth what is good *in* us, or *from us*, to cover or colour sinne; and furnishes us with reasons either to maintaine what is evill, or shifts to translate it upon false causes, or fences to arme us against whatsoever shall oppose us in our wicked wayes: Though it neither can nor will be good, yet it would be thought to bee so by others, and enforces a conceipt upon it self that it is good. It imprisons and keepes downe all *light* that may discover it, both within it selfe, and without it selfe, if it lie in its power: It flatters it selfe, and would have all the world flatter it too, which if it doth not, it frets; especially if it bee once discovered and crossed: hence comes all the plotting against goodnesse, that sinne may reigne without controule. Is it not a lamen-

lamentable case that man, who out of the very principles of nature cannot but desire happines and abhorre misery, yet should bee in love with eternall misery in the causes of it, and abhor happinesse in the wayes that lead unto it? This sheweth us what a wonderfull deordination and disorder is brought upon mans nature; For every other *creature* is naturally carryed to that which is helpfull unto it, and shunneth that which is any way hurtfull and offensive; Only man is in love with his owne bane, and fights for those lusts that fight against his soule.

Our duty is, 1. to labour to see this sinful disposition of ours not only as it is discovered in the *Scriptures*, but as it discovers it selfe in our owne hearts; this must bee done by the light and teaching of Gods Spirit, who

knowes us and all the turnings and windings and by-wayes of our ſoules, better then we know our ſelves. Wee muſt *ſee* it as the moſt odious and lothſome thing in the world, making our *natures* contrary to Gods pure nature, and of all other duties making us moſt indiſpoſed to *ſpirituall* duties, wherein wee ſhould have neereſt communion with God; becauſe it ſeizeth on the very ſpirits of our mindes.

2. Wee ſhould looke upon it, as worſe then any of thoſe filthy ſtreames that come from it, nay then all the impure iſſues of our lives together; there is more fire in the furnace then in the ſparkles; There is more poyſon in the *root* then in all the branches; for if the ſtream were ſtopt, and the branches cut off, and the ſparkles quenched, yet there

here would bee a perpetuall
upply: as in good things, the
auſe is better then the effect,
o in ill things the cauſe is worſe.
Every fruit ſhould make this
oyſonfull *root* more hatefull to
s, and the root ſhould make us
ate the *fruit* more, as comming
om ſo bad a root, as being
orſe in the cauſe, then in it
lfe; the *affection* is worſe then
e *action*, which may be forced
r counterfeited. Wee cry out
pon particular ſinnes, but are
ot humbled as wee ſhould bee
r our impure diſpoſitions;
Vithout the ſight of which
here can be no *ſound repentance*
riſing from the deepe and
rough conſideration of ſinne;
o deſire to bee *new moulded*,
ithout which we can never en-
r into ſo holy a place as hea-
n; no *ſelfe-denyall* till wee ſee
e beſt things in us are enmity
againſt

4 againſt God; no high prizing of Chriſt, without whom our natures, our perſons, and our actions are abhominable in Gods

5 ſight; nor any ſolid peace ſetled in the ſoule which peace ariſeth not from the ignorance of our corruption, or compounding with it, but from ſight and hatred of it, and ſtrength againſt it.

3. Conſider the *ſpiritualnes*

3 and large *extent* of the *law* of God, together with the curſe annexed, which forbids not only particular ſinnes, but *all* the kindes degrees occaſions and furtherances of *ſinne* in the whole breadth and depth of it, and our very *nature* it ſelfe ſo far as it is corrupted; For want of which, we ſee many *alive without*

Rom. 7. 9. *the law*, joviall and merry from ignorance of their miſery, who if they did but once ſee their natures and lives in *that glaſſe*, would

ould take away that livelineſſe
d courage from them, and
ake them vile in their owne
es; Men uſually *looke* them-
lves in the lawes of the *ſtate*
herein they live, and thinke
emſelves good enough, if they
e free from the danger of *penall*
atutes; *this* glaſſe diſcovers *on-*
foule ſpots, groſſe ſcandalls,
d breakings out: Or elſe they
dge of themſelves by *parts* of
ture, or common *grace*, or by
utward conformity to *religion*,
elſe by that light they have to
ide thēſelves in the affaires of
islife, by their faire & civil car-
age, &c. and thereupon *live*
nd *die* without any ſenſe of the
wer of godlineſſe, which begins
the right knowledge of *our*
lves, and ends in the right
nowledge of God. The ſpiri-
ualneſſe and *purity* of the *law*
hould teach us to conſider the
purity

purity and *holineſſe of God*; t
bringing of our ſoules in
whoſe preſence will make us
Job. 42.6. *abhorre our ſelves* (with *Iob*)
duſt & aſhes; contraries are be
ſeene by ſetting one neere the
ther; Whileſt wee looke on
on our ſelves, and upon othe
amongſt whom wee live, we
thinke our ſelves to be ſomebo
dy. It is an evidence of ſom
ſincerity wrought in the ſoul
not to ſhunne that light whic
may let us ſee the foule corne
of our hearts and lives.

4. The conſideration of th
4 likewiſe ſhould enforce us
carry a double *guard* over o
ſoules, *David* was very ward
full, yet wee ſee here he was ſu
priſed unawares by the ſudde
rebellion of his heart; we ſhou
obſerve our hearts as governo
doe rebells and mutinous pe
ſons: Obſervation awes th
heart

rt; Wee ſee to what an ex-
e ſin groweth in thoſe that
y themſelves nothing, nor
bee denyed in any thing;
o if they may doe what they
will doe what they may;
turne *liberty* into licence,
make all their abilities and
antages to do good, contri-
ry to the commands of o.
uling and unruly luſts.
Were it not that God partly
is power ſuppreſſeth, and
ly by his grace ſubdueth the
rders of mans nature for the
d of ſociety, and the gathe-
of a Church upon earth;
uption would ſwell to that
ſſe, that it would overturne
confound all things toge-
with it ſelfe. Although
e be a *common corruption* that
ves to the nature of all men
nerall, as men, (as *diſtruſt* in
, *ſelfe-love* a carnall and
worldly

worldly disposition, &c.) yet G
so ordereth it, that in some th
is an *ebbe* and decrease, in oth
(God justly leaving them
themselves) a *flow* and incre
of sinfulnesse, even beyond
bounds of ordinary corrupti
whereby they become wo
thē themselves, either like be
in sensualitie, or like Divell
spiritual wickednesse; though
be blinde in spirituall things,
some are more *blinded*: tho
all bee hard hearted, yet so
are more *hardened*: though
bee corrupt in evill courses,
some are more *corrupted*:
sinke deeper into rebellion t
others.

Sometimes God suffers
corruption to breake out i
vill men, yea even in his
children, that they may k
thēselves the better, and bec
sometimes corruption is w

ed not onely by ſmothering, ut by having a vent, wherupon *race* ſtirs up in the ſoule *a freſh* atred and revenge againſt it; nd lets us ſee a neceſſity fhaving *whole* Chriſt, not on- y to pardon ſinne, but to purge nd cleanſe our ſinfull natures. ut yet that which is ill in it lfe muſt not bee done for the ood that comes by it by acci- ent; this muſt bee a comfort fter our ſurpriſalls, not an in- ouragement before.

Caution.

5. And becauſe the *divine ature*, wrought in us by divine *ruth* together with the *Spirit of God*, is the only counter-poy- on againſt all ſinne, and whatſo- ver is contrary to God in us, herefore wee ſhould labour hat the truth of God may bee rafted in our hearts, that ſo all he powers of our ſoules may elliſh of it; that there may be

5

a

a ſweet agreement betwixt the ſoule and all things that are ſpirituall, that truth being ingrafted in our hearts, wee may bee ingrafted into Chriſt, and grow up in him, and put him on more and more, and bee changed into his likeneſſe. Nothing in heaven or earth will worke out corruption and change our diſpoſitions but the *ſpirit* of Chriſt, clothing divine truths, with a divine power to this purpoſe.

6

2 Cor. 12. 8.

6. When corruption riſes *pray* it downe, as S^t. *Paul* did, and to ſtrengthen thy prayer, *claime* the promiſe of the new *covenant* that God would *circumciſe* our *hearts*, and *waſh us with cleane water*, that he would *write his law in our hearts* and give us his *holy ſpirit* when we *begge it*; And looke upon Chriſt as a publike *fountaine* open for *Iudah* and *Ieruſalem to waſh in*.

Ezek. 36. 25. 27.

Zach. 13.

Herein

Herein consists our *comfort*, 1. that Christ hath all *fulnesse* for us, and that our nature is perfect in him; 2. That Christ in our nature hath satisfied divine justice, not only for the sinne of our *lives*, but for the sinne of our nature. And 3. that hee will never give over untill by his spirit hee hath made *our nature* holy and pure as his owne; till he hath taken away not only the reigne, but the very life and being of sinne out of our hearts. 4. That to this end he leaves his spirit and truth in the Church to the end of the world, that the seed of the Spirit may subdue the *seed of the serpent* in us, and that the Spirit may bee a never-fayling spring of all holy thoughts, desires, and endeavours in us, and drie up the contrary issue and spring of corrupt nature.

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3

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And Christians must remember when they are much annoyed with their corruptions, that it is not their particular case alone, but the condition of all Gods people, least they be discouraged by looking on the ugly deformed visage of old *Adam*: which affrighteth some so farre, that it makes them thinke, *No mans nature is so vile as theirs*; which were well if it tended to humiliation only; but Sathan often abuseth it towards discouragement and desperation. Many out of a misconceit think that corruption is greatest when they feele it most, whereas indeed, the lesse wee see it and lament it, the more it is. Sighs and groanes of the soule are like the *pores* of the body, out of which in diseased persons sick *humors* breake forth, and so become lesse. The more wee see

an

and grieve for *pride*, which is an immediate issue of our corrupted nature, the lesse it is, because wee *see* it by a contrary grace; the more *sight* the more hatred, the more *hatred* of sin the more love of grace, and the more *love* the more life, which the more lively it is, the more it is sensible of the contrary: upon every discovery and conflict corruption loses some ground, and grace gaines upon it.

Sinfulnesse and vanity seated in the *imagination* is a cause of much disquiet.

And amongst all the *faculties* of the soule most of the *disquiet* and unnecessary *trouble* of our lives arises from the *vanity* and ill government of that power of the soule which we call *imagination* and *opinion*, bordering between the senses & our understãding; which is nothing else but a shallow apprehension of *good* or *evill* taken from the *senses*: Now because *outward* good or

evill things agree or disagree to the senses, and the life of *sense* is in us before the use of *reason*, and the delights of sense are *present* and pleasing and *sutable* to our natures: thereupon the *imagination* setteth a great price upon sensible good things; and the *judgement* it self since *the fall*, untill it hath an higher light and strength, yeeldeth to our *imagination*; hence it comes to passe that the *best things*, if they be attended with sensible inconveniences, as *want*, *disgrace* in the world, & such like, are misjudged for *evill* things; and the very worst things, if they bee attended with respect in the world and *sensible* contentments, are *imagined* to bee the greatest good: which appeares not so much in mens *words* (because they are ashamed to discover their *hidden* folly and atheisme)

but

but the *lives* of people ſpeake as much, in that particular choiſe which they make; Many there are who think it not only a *vaine* but a *dangerous* thing to *ſerve God*, and a *baſe* thing to bee *awed* with *religious* reſpects, they count the wayes that Gods people take no better then *madneſſe*, and that courſe which God takes in bringing men to heaven by a plaine publiſhing of *heavenly truths* to bee nothing but *fooliſhneſſe*, and thoſe people that regard it, are eſteemed (as the *Phariſes* eſteemed them that heard Chriſt) ignorant, baſe, and deſpicable perſons; Hence ariſe all thoſe falſe *prejudices* againſt the wayes of holineſſe, as they in the *Acts* were *ſhy* in entertaining the *truth*, becauſe it was *a way every where ſpoken againſt*. The doctrine of the Croſſe, hath the *croſſe* alwayes

Acts 28. 22.

following it, which *imagination* counteth the most odious and bitter thing in the world.

This *imagination* of ours is become the seat of vanity, and thereupon of vexation to us, because it apprehends a greater happines in outward *good* things then there is, and a greater *misery* in outward *evill* things then indeed there is, and when experience shewes us that there is not *that good* in those things which wee imagine to bee, but contrarily wee find much *evill* in them which wee never expected, hereupon the soule cannot but bee troubled. The life of many men, and those not the meanest, is almost nothing else but a *fancie*; that which chiefly sets their wits aworke, and takes up most of their time, is how to please their owne *imagination*, which setteth up an *excellency* within it selfe,

ſelfe, in compariſon of which it deſpiſeth all *true excellencie*, and thoſe things that are of moſt neceſſary conſequence indeed. Hence ſprings *ambition*, and the *vaine* of being great in the world; hence comes an unmeaſurable deſire of *abounding* in thoſe things which the world eſteemes highly of, there is in us *naturally* a competition and deſire of being *equall* or *above* others, in that which is generally thought to make us happy and eſteemed amongſt men; if we be not the *only* men, yet wee will bee *ſomebody* in the world, ſomething wee will have to bee highly *eſteemed* for, wherein if wee be *croſſed*, wee count it the greateſt miſery that can befal us.

And which is worſe, a corrupt deſire of being great in the *opinion* of others, creepes into the *profeſsion* of *religion*, if wee

live in those places wherein it brings credit or gaine; men will sacrifice their very lives for vaine glory; It is an evidence a man lives more to *opinion* and *reputation* of others, then to *Conscience*, when his griefe is more for being disappointed of that *approbation* which hee expects from men, then for his miscarriage towards God. It marres all in *religion*, when wee goe about heavenly things with earthly affections, and seeke not Christ in Christ, but the world; What is Popery but an artificiall frame of *mans braine* to please mens *imaginations* by outward state and pompe of *Ceremonies*; like that *golden image* of *Nebuchadnezar*, wherein he pleased himselfe so, that to have uniformity in worshipping the same, hee compelled all under paine of *death* to *fall downe* before it;

Daniel 3. 6.

this

this makes *superstitious* persons alwayes cruell, because superstitious, devises are the brats of our owne imagination, which we strive for more, then for the purity of Gods worship; hence it is likewise that superstitious persons are restlesse (as the woman of *Samaria*) in their owne spirits, as having no bottome, but *fancie* insteed of *faith*.

How sinfull *imaginations* worke upon the soule.

Now the reason why *imagination* workes so upon the soule, is, because it stirres up the *affections* answerable to the good or ill which it apprehends, and our affections stirre the humors of the body, so that oftentimes both our soules and bodies are *troubled* hereby.

Things worke upon the soule in this order. 1. Some object is presented. 2. Then it is apprehended by *imagination* as good and pleasing, or as evill and hurtfull

hurtfull. 3. If *good*, the desire is carryed to it with delight: if *evill*, it is rejected with distast, and so our *affections* are stirred up sutably to our apprehension of the object. 4. Affections stirre up the *spirits*. 5. The spirits raise the *humours*, and so the whole man becomes *moved* and oftentimes distempered; this falleth out by reason of the *Sympathy* between the *soule* and *body*, whereby what offendeth *one* redoũdeth to the hurt of the other.

And we see *conceived* troubles have the same effect upon us, as *true*. *Iacob* was as much troubled with the *imagination* of his *sonnes death*, as if hee had beene dead indeed; *imagination* though it bee an empty windy thing, yet it hath *reall* effects. *Superstitious* persons are as much troubled for neglecting any *voluntary* service of *mans* invention,

ention, as if they had offended
gainſt the direct *commandement*
f God: thus *ſuperſtition* breeds
lſe fears, and *falſe* feare brings
ue vexation; it transformes
od to an *Idoll*, imagining him
o be pleaſed with whatſoever
leaſes our ſelves, when as wee
ake it ill that thoſe who are un-
er *us* ſhould take direction
om themſelves, and not from
s, in that which may content
s. *Superſtition* is very buſie,
ut all in vaine, *in vaine they wor-*
ip mee ſaith God; and how
an it chooſe but vexe and diſ-
uiet men, when they ſhall take
great deale of paines *in vaine*,
nd which is worſe, to diſpleaſe
oſt in *that* wherein they thinke
o pleaſe moſt? God blaſteth all
deviſed ſervice with one de-
mand, *Who required theſe things*
t your hands? It were better
or us to aske our ſelves this
queſtion

Matt. 15. 9.

Iſay. 1. 12.

queſtion before hand, *Who required this? Why doe wee trouble ourſelves about that which wee ſhall have no thanke for?* Wee ſhould not bring God downe to our owne *imaginations*, but raiſe our imaginations up to God.

Now *imagination* hurteth us, 1. by falſe repreſentations. 2. by preventing *reaſon*, and ſouſurping a cenſure of things, before our *judgements* try them, whereas the office of *imagination* is to miniſter matter to our *underſtanding* to worke upon, and not to lead it, much leſſe miſlead it in any thing. 3. By forging matter out of it ſelfe without *ground*; the *imaginary* grievances of our lives are more then the *reall*. 4. As it is an ill inſtrument of the underſtanding to deviſe *vanity* and *miſchiefe*.

The 1. remedy

The way to cure this malady in

us, is 1. to labour to bring
ese *risings* of our soules into
e obedience of Gods truth and 2. Cor. 10. 5.
irit; for *imagination* of it selfe,
ungoverned, is a *wilde*,
d a *ranging* thing; it wrongs
ot onely the frame of Gods
ork in us, setting the *baser* part
a man above the *higher*, but it
rõgslikewise the work of God
the creatures and every thing
se, for it shapes things as *it self*
easeth, it maketh *evill* good, if
pleaseth the senses, and *good*
ill, if it bee dangerous and di-
stfull to the outward man;
hich cannot but breed an un-
iet and an unsetled soule. As
t were a god, it *can tell* good
d evill at its *pleasure*, it sets up
d pulls downe the price of
hat it listeth: By reason of the
temper of imagination, the life
many is little else but a *dream*;
any *good* men are in a long
dreame

dreame of misery, and many be
men in as long a dreame of hap
pinesse, till the time of *awakin*
come, and all because they ar
too much lead by *appearances*
and as in a *dreame* men are delu
ded with false joyes, and fals
feares: So here; which canno
but breed an unquiet and an un
setled soule, therfore it is nece
sary that God by his *word* an
spirit should erect a governme
in our hearts to *captivate* and o
der this licentious facultie.

2. Likewise it is good t
present *reall* things to th
soule, as the *true* riches, and *tr*
misery of a Christian, the *tr*
honor and dishonor, *true* beau
and deformity, the *true* nobl
nesse and debasement of th
soule; Whatever is in th
world are but *shadowes* of thin
in comparison of those true *r*
alities which religion afford

nd why ſhould wee vexe our
elves about a *vaine ſhadow?* Pſal.39.6.
The Holy Ghoſt to prevent
rther miſchiefe by theſe out-
ard things, gives a dangerous
eport of them, calling them *va-*
ity, unrighteous Mammon, uncer-
ine riches, thornes, yea *nothing*; Luke 15.9. Prov.23.5.
ecauſe though they bee not ſo
themſelves, yet, our *imaginati-*
over-valuing them, they prove
to us upon triall; Now know-
edge that is bought by *triall* is
ften deare bought, and there-
re God would have us pre-
ent this by a right *conceipt* of
ings before hand, leaſt truſting
vanity wee *vaniſh* our ſelves,
nd truſting to *nothing* wee be-
me *nothing* our ſelves, and
hich is worſe, *worſe* then *no-*
ing.

3. Oppoſe ſerious *conſidera-* 3
on againſt vaine *imagination*,
nd becauſe our imagination is
prone

prone to raiſe falſe *objects*, and thereby falſe *conceipts*, and *diſcourſes* in us; Our beſt way herein is to propound *true* objects for the minde to worke upon; as, 1. to conſider the greatnes and goodneſſe of Almighty God, and his *love* to us in Chriſt. 2, the joyes of heaven and the torments of hell. 3. the laſt and ſtrict *day of account*. 4. The vanity of all earthly things. 5. The uncertainty of our lives, &c. From the meditation of theſe truthes, the ſoule will bee prepared to have *right* conceits of things, and to diſcourſe upon true grounds of them, and think with it ſelfe, that if theſe things be ſo *indeed*, then I muſt frame my life ſutable to theſe principles; hence ariſe *true affections* in the ſoule, true *feare* of God, true *love* & deſire after the beſt things, &c. The way to expel

wind

inde out of our bodies, is to ke ſome wholeſome nouriſh-ent, and the way to expell *indy fancies* from the ſoule, is feede upon ſerious truths.

4. Moreover, to the well or-ering of this unruly *faculty*. is neceſſary that our nature ſelfe ſhould be *changed*, for as en *are* ſo they *imagine*, as the *aſure of the heart is*, ſuch is that ich comes from it; An *evill* art cannot *thinke* well: before heart be *changed* our judge-nt is *depraved* in regard of r *laſt end*, we ſeeke our *hap-neſſe* where it is not to bee nd. *Wickedneſſe* comes from *wicked* as the Proverbe is. If e had as large and as quicke *rehenſions* as Sathan himſelfe, if the relliſh of our will and ctions bee not *changed* they l ſet the *imagination* a worke, deviſe ſatisfaction to them-

4

Mat. 12. 35. *Mala mens, malus animus.*

1 Sam. 24. 13.

ſelves. For there is a mutual working and refluxe betwixt the *will* and the *imagination*; the *imagination* ſtirres up the will, and as the *will* is affected ſo imagination worketh.

When the *law* of God by the *Spirit* is ſo *written in our hearts* that the *law* and our *hearts* become agreeable one to the other, then the ſoule is inclined and made plyable to every good thought: When the heart once *taught of God* to love it is the nature of this ſweet *affection* (as the Apoſtle ſaith) 1 Cor. 13. 5. *thinke no evill* either of *God* or *man*, & not only ſo, but it carries the bent of the whole ſoule with it to good, ſo that wee *love God* not onely *with all our heart*, but Mat. 22. 37. *with all our minde*, that is, both with our *underſtanding* and *imagination*. Love is an affection full of *inventions*, and ſets

wit a worke to *devise* good things; therefore our chiefe care ſhould bee, that our *hearts* may be *circumciſed* and *puriſied* ſo, as they may be filled with the *love of God*, and then wee ſhall finde this dutie not onely *eaſie* but *delightfull* unto us. The Prophet *healed* the *waters* by *caſting* ſalt into the *ſpring*, ſo the ſeaſoning of the *ſpring* of our actions ſeaſons *all*. And indeed what can bee expected from man whileſt hee is *vanity* but *vaine imaginations*? What can wee looke for from a *Viper* but *poyſon*? A man naturally is either *weaving ſpiders webbs* or *hatching Cockatrices eggs*, that is, his heart is exerciſed either in *vanity* or *miſchiefe*, for not only the frame of the *heart*, but what the heart *frameth* is evill continually. A wicked man that is beſotted with falſe *conceits* will admit of

2 Kings 2. 20.

Eſay 59. 5.

Geneſ. 6. 5.

no good thoughts to enter.

5 5. Even when wee are *good* and devise good things, yet there is still some sickneſſe of *fancie* remaining in the beſt of us, whereby wee worke trouble to our ſelves, and therefore it is neceſſary wee ſhould labour to *reſtraine* and *limit* our fancie, and *ſtop theſe waters* at the *beginning*, giving no not the leaſt way thereunto. If it begins to grow *wanton*, tame the wildneſſe of it by faſtning it to the *croſſe* of Chriſt *whom wee have pierced with our ſinnes*, and amongſt other, with theſe *ſinnes* of our *ſpirits*, who hath *redeemed* us from our *vaine* thoughts and *converſations*; ſet before it the *conſideration* of the wrath of God, of death, and judgement, and the woefull eſtate of the damned &c. and take it not off till thy heart bee taken off from ſtray-

Zach. 12. 10.

2 Pet. 18.

ing

ng from God; When it be-
ins once to runne out to im-
ertinencies, *confine* it to ſome
ertaine thing, and then upon
xamination wee ſhall finde it
ring home ſome *hony* with it;
herwiſe it will bring us no-
ing but a *ſting* from the bitter
membrance of our former
iſſpent thoughts and time,
hich wee ſhould *redeeme* and
l up, with things that moſt *be-*
g to our peace. Idleneſſe is the
ure of *temptation*, wherein Sa-
an joynes with our *imaginati-*
, and ſets it about his owne
rke, to grinde his greeſe, for
ſoule as a Mill either grinds
t which is put into it, or elſe
rks upon it ſelfe, *Imagination*
he *firſt wheele* of the ſoule, and
at move amiſſe, it ſtirres all
inferior wheeles amiſſe with
It ſtirres it *ſelfe*, and other
vers of the ſoule are ſtirred

Luke 19.47.

by its motion: and therefore the well ordering of *this* is of the greater consequence; For as the *imagination* conceiveth, so usually the *judgement* concludeth, the *will* chuseth, the *affections* are carried, and the *members* execute.

If it breake loose (as it will soone runne riot) yet give no consent of the *will* to it; though it hath defiled the *memory*, yet let it not defile the *will*; though it bee the *first borne* of the soule yet let it not as *Ruben* ascend up to the *fathers bed*, that is, our *will* and defile that which should be kept pure for the *spirit* of Christ resolve to act nothing upon it but crosse it before it moves the execution and practise any thing: As in *sickneſſe*, many times we imagine (by reason of the corruption of our *Phyſicke* to bee ill for us, and

Bernard.

hoſe meates which *nouriſh the diſeaſe* to bee good, yet care of ealth makes us croſſe our owne *onceits*, and take that which fan-ie abhorres: So if wee would reſerve *ſound* ſpirits, wee muſt onclude againſt *groundleſſe* ima-ination, & reſolve that what ſo-ver it ſuggeſts cannot be ſo, be-auſe it croſſes the groũds both *religion* and *reaſon*: And when ee finde *imagination* to deceive in *ſenſible* things (as Melan-oly perſons are ſubject to mi-ake) wee may well gather, at it will much more deceive in our *ſpirituall condition*; And deed ſuch is the incoherence, pertinencie, and unreaſona-eneſſe of *imagination*, that en are oft *aſhamed* and *angry* ith themſelves afterwards for ving the leaſt way to ſuch oughts; and it is good to *cha-e* the ſoule for the ſame, that

it may be more *wary* for time to come; whileſt men are led with *imagination*, they worke not according to right rules preſcribed to *men*, but as other baſer *creatures*, in whom *phantaſie* is the chiefe ruling power, and therefore *thoſe* whoſe *will* is guided by their *fancies* live more like beaſts then men.

We allow a horſe to praunce and skip in a *paſture*, which if he doth when hee is once backt by the rider, wee count him an unruly and an unbroken jade, ſo howſoever in other creatures wee allow *liberty* of *fancie*, yet, wee allow it not in man to friſk and rove at its pleaſure, becauſe in him it is to bee bridled with *reaſon*.

6 Eſpecially take heed of thoſe curſed *imaginations* out of which as of mother *rootes* others ſpring forth; as queſtioning *Gods Providence*.

vidence, and care of his children, his *juſtice*, his diſregarding of what is done here below, &c. *thoughts* of putting off our amendment for time to come, and ſo *bleſſing our ſelves* in an evill way; *thoughts* againſt the neceſſity of *exact* and *circumſpect walking* with God, &c. When theſe and ſuch like *principles* of *Sathans* and the *fleſhes divinity* take place in our hearts, they block up the ſoule againſt the entrance of *ſoule-ſaving* truthes, and taint our whole converſation, which is either *good* or *evill*, as the *principles* are by which wee are guided, and as our *imagination* is, which lets in al to the ſoule. Epheſ. 5.15.

The *Iewes* in *Ieremies* time were fore-ſtalled with *vain imaginations* againſt ſound *repentance*, and therefore his counſell is, *Waſh thine heart O Ieruſalem*, Jer. 4.14.

how

how long ſhall vaine thoughts lodge within thee?

7 Fancie will the better be kept within its due bounds, if wee conſider the principall uſe thereof; *Senſe* and *imagination* is *properly* to judge what is comfortable or uncomfortable, what is pleaſing or diſpleaſing to the outward man, (not what is *morally* or *ſpiritually* good or ill) and thus farre by the lawes of *nature* and *civility* we are bound to give *fancie* contentment both in our ſelves and others, as not to *ſpeak* or *do* any thing uncomely, which may occaſion a *loathing* or *diſtaſt* in our converſe with men: and it is a matter of *conſcience* to make our lives as comfortable as may bee; as wee are bound to *love*, ſo we are bound to uſe all helps that may make us *lovely*, and indeare us into the good affections of others: As wee

we are bound to give no offence to the *conſcience* of another, ſo to no *power* or *faculty* either of the outward or inward man of another: Some are taken off in their *affection* by a *fancie*, whereof they can give but little reaſon; and ſome are more careleſſe in giving offence in this kinde, then ſtands with that Chriſtian *circumſpection* and mutuall *reſpect* which wee owe one to another; The Apoſtles rule is of large extēt, *Whatſoever things are* not only *true, and honeſt, and juſt*, but *whatſoever things are lovely, and of good report, &c. thinke of theſe things.* Yet our maine care ſhould be to manifeſt our ſelves rather to mens *conſciences* then to their *imaginations.* Philip. 4.8.

8. It ſhould bee our wiſedome likewiſe to place our ſelves in the beſt *conveniency* of all *outward helpes* which may have 8

have a kinde working upon our *fancie*, and to take heed of the contrary, as *time*, *place*, and *objects*, *&c.* there be good *houres*, and good *messengers* of Gods sending, golden *oportunities*, wherein God uses to give a meeting to his children, and *breathes* good thoughts into them. Even the wisest and holiest men, (as *David* and *Solomon*, *&c.*) had no further safety then they were carefull of well using all good advantages, and *sequestring* themselves from such *objects* as had a working power upon them; by suffering their *soules* to be led by their *fancies*, and their *hearts* to runne after their *eyes*, they betrayed and robbed themselves of much grace and comfort, thereupon *Solomon* cries out with *griefe* and *shame* from his own experience, *vanitie of vanities*, *&c.* *Fancie* will

Eccles. 1. 2.

will take fire before wee bee aware. *Little* things are seeds of *great* matters, *Iob* knew this, and therefore *made a covenant with his eyes.* But *a fooles eyes* are in the *corners of the earth* saith *Solomon.*

Job 31.1.

Prov. 17.24.

Sometimes the ministring of some *excellent thought* from what wee *heare* or *see*, proves a great advantage of spirituall good to the soule; Whilest S. *Austen* out of curiosity delighted to *heare* the *eloquence* of S. *Ambrose*, hee was taken with the *matter* it selfe, sweetly sliding together with the words to his heart. Of latter times, whilest *Galeaceus Caracciolus* an Italian *Marquesse*, and *Nephew* to *Pope Paul* 5. was hearing *Peter Martyr reading* upon 1. *Cor.* and shewing the deceivablenesse of *mans* judgement in spirituall things, and the efficacy of *divine truth*

Præclara cogitatio.

Beza In his life

truth in thoſe that belong unto God,& further uſing a *ſimilitude* to this purpoſe, If a man be walking afar off,and ſee people dancingtogether,and *heare* no noyſe of the *muſicke*, hee judges them *fooles* and *out of their wits*; but when he comes *neerer* and heares the *muſicke*,and ſees that every motion is exactly done by art; Now he changes his minde, and is ſo taken up with the ſweet agreement of the *geſture*, and the *muſicke*, that hee is not only delighted therewith, but deſirous to joyn himſelfe in the number; ſo it falls out (ſaith hee) with men; Whileſt they looke upon the outward carriage and converſation of Gods people, and ſee it *differing* from others, they thinke them *fooles*, but when they looke more narrowly into their courſes, and ſee a gracious *harmony* betwixt their *lives* and

the *word* of God, then they be-
ginne to bee in love with the
beauty of holineſſe, and joyne in
conformity of holy obedience
with thoſe they ſcorned before.
This *Similitude* wrought ſo with
this Nobleman, that hee began
from that time forward to ſet
his minde to the ſtudie of hea-
venly things.

One ſeaſonable truth falling
upon a prepared heart, hath of-
tentimes a ſweet and ſtrong o-
peration; *Luther* confeſſeth that
having heard a grave Divine
Staupicius ſay, that *that is kinde
repentance which begins from the
love of God*, ever after that time
the practiſe of repentance was
ſweeter to him. This ſpeech of
his likewiſe tooke well with
Luther, that in doubts of
predeſtination, *wee ſhould beginne
from the wounds of Chriſt*, that is,
from the ſenſe of Gods love to

Doctrina prædeſtinationis incipit a vulneribus Chriſti.

us

us in Christ, wee should arise to the grace given us in *election before the world was.*

2 Tim. 1. 9.

The putting of *lively* colours upon *common* truthes hath oft a strong working both upon the *fancy*, and our *will* and *affections*: the spirit is *refreshed* with *fresh* things, or old truthes *refreshed*; this made the Preacher *seeke* to finde out *pleasing* and *acceptable words*; and our Saviour Christs manner of *teaching* was, by a lively *representation* to mens *fancies*, to teach them heavenly truths in an earthly sensible manner; and indeed what doe wee *see* or *heare* but will yeeld matter to a holy heart to raise it self higher?

Eccles. 12. 10.

Wee should make our *fancie* serviceable to us in *spiritual* all things, and take advantage by any *pleasure*, or *profit*, or *honour* which it presents our thoughts

houghts withall, to thinke thus
ith our ſelves, what is this to
he *true* honour, & to thoſe *indu-*
ing pleaſures, &c. and ſeeing
od hath cõdeſcẽded to repre-
nt *heavenly* things to us under
rthly termes, we ſhould follow
ods dealing herein : God re-
reſents *heaven* to us, under the
rm of a *banquet*, and of a *king-* Luke 10. 32.
me, &c. our *union* with Chriſt
der the term of a *mariage*, yea
hriſt himſelfe, under the name
whatſoever is *lovely* or *comfor-*
ble in heaven or earth, So the
ord ſets out *hell* to us by what-
ever is terrible or tormenting.
ere is a large field for our ima-
nation to walke in, not onely
thout *hurt*, but with a great
ale of ſpirituall *gaine*; If the
ath of a *King* be as the *roaring*
a Lion, what is the wrath of
e *King of Kings*? If *fire* be ſo
rible, what is *hell* fire? If a

darke *dungeon* bee ſo lothſome, what is that *eternall* dungeon of darknes? If a *feaſt* be ſo pleaſing, what is the *continuall feaſt of a good conſcience*? If the meeting of *friends* be ſo comfortable, what will our meeting together in heaven be? The *Scripture* by ſuch like termes would help our *faith* and *fancie* both at once; a ſanctified *fancie* will make every creature a *ladder to heaven*. And becauſe childhood and *youth* are ages of *fancie*, therefore it is a good way to inſtill into the hearts of children betimes, the *loving* of good, and the *ſhunning* of evill, by ſuch like repreſentations as *agree* with their *fancies* as to hate *hell* under the repreſentation of fire and darkneſſe &c. Whileſt the ſoule is joyned with the body, it hath not only a *neceſſary* but a *holy* uſe of *imagination*, and of *ſenſible* things

Prov. 15. 15.

where

whereupon our imagination worketh; what is the use of the *Sacraments* but to help our *soules* by our *senses*, and our *faith* by *imagination*; as the soule receives much *hurt* from imagination, so may have much good therby. But yet it ought not to *invent* *devise* what is good and true religiõ, here *fancie* must yeeld faith, and *faith* to divine revelation; the *things* we *beleeve* are [1 Cor. 2. 9.] *neither eye hath seene nor heard*, neither *came into the heart of man* by *imagination* stirring up from any thing which have *seen* or *heard*; they are above not only *imagination*, but *reason* it selfe, in *men* & *Angels*: after Godhath revealed spiritual truths, and *faith* hath apprehended them, then *imagination* hath use while the soule is clothed with the body, to *colour* the truths & make lightsome

what *faith* beleeves; for instance it doth not *devise* either *heaven* *hell*, but whē God hath reveale them to us, our *fancie* hath a fi nes of inlarging our conceits o them, even by resemblance fro things in nature, and that wit out danger; becauſe the joyes heaven and the torments of h are ſo great that all the repr ſentations which nature affor us fall ſhort of them.

Imaginatiō hath likewiſe ſo uſe in *religion*, by putting *caſes* the ſoule, as when we are tēpt to any unruly action, we ſho thinke with our ſelves, w would I doe if ſome holy gr perſon whom I much revere ſhould behold mee? Wh upon the ſoule may eaſily aſc *higher*; God ſees mee, and owne *Conſcience* is ready to neſſe againſt mee, &c.

It helpes us alſo in ta

enefit by the example of other
nen; Good things are beſt lear-
ed, by others expreſſing of
hem to our view; the very ſight
ften, (nay the very thought)
f a *good man* doth good, as re-
reſenting to our ſoules ſome
ood thing which wee affect;
hich makes *Hyſtories* & the live
y *Characters* and expreſſions of
ertues and *vices* uſefull to us.
he ſight yea the very reading
f the ſuffering of the *Martyrs*
ath wrought ſuch a hatred of
at *perſecuting* Church, as hath
one marvellous good; the
ght of juſtice executed upon
naleſactors, workes a grea-
r hatred of ſinne in men then
aked precepts can doe; So
utward *Pompe* and *ſtate* in the
orld, doth further that awfull
eſpect due to *authority &c.*

Eſt aliquid quod ex magno viro vel tacente proficias.

Laſtly, it would much availe
or the well ordering of our

thoughts, to set our soules in or-
der every *morning*, and to
strengthen and perfume our spi-
rits with some gracious *medita-*
tions, especially of the chiefe
end and scope wherfore we live
here, & how every thing we *do*
or *befals* us, may bee reduced
& ordered to further the main.
The *end* of a Christian is glori-
ous, and the oft thoughts of it
will raise and enlarge the soule
and set it on worke to study
how to make all things service-
ble thereunto. It is a thing to
bee lamented that a Christian
borne for heaven, having the
price of his *high calling* set before
him, and matters of that *weight*
and *excellencie* to exercise his
heart upon, should be taken up
with *trifles* and fill both his head
and heart with *vanity* and
nothing, as all earthly things will
prove ere long; and yet if man

y mens *thoughts* and *discourses* were distilled, they are so *frothy* hat they would hardly yeeld ne drop of true comfort.

Oh but (say some) thoughts nd imaginations are *free*, and ee shall nor bee accountable or them. *Object.*

This is a false plea, for God ath a soveraignty over the *hole* soule, and his *law* bindes he whole *inward* and *outward* an; as wee desire our whole an should be *saved* by Christ, wee must yeeld up the whole an to bee *governed* by him; and is the effect of the dispensati- n of the *Gospell* accompanied ith the *Spirit* to captivate *hatsoever* is in man unto Christ, and to *bring downe* all *igh towring imaginations* that xalt themselves against Gods *pirit*. There is a divinity in the ord of God powerfully un- *Answ.* 2 Cor. 10. 5.

folded, which will convince our soules of the sinfulnesse of *naturall imaginations*, as we see in the *Ideot Corinth.* 14. who seeing himselfe *laid open* before himselfe cryed out that *God was in the speaker.*

1 Cor. 14. 25.

There ought to bee in man conformity to the truth and goodnesse of things, or else 1 wee shall *wrong* our owne soules with false *apprehensions*, and 2 the creature, by putting a fashion on upon it otherwise then God hath made, and 3. wee shall wrong God himselfe the *Author* of goodnesse, who cannot have his true glory but from a right apprehension of things as they *are*; what a wrong is it to men when we shall take up false prejudices against them without ground? and so suffer our *conceits* to bee invenomed against them by unjust *suspitions*, and

1

2

3

this meanes deprive our ſelves of all that good which wee might receive by them; for our *nature* is apt to judge, and accept of things as the *perſons* are, and not of perſons according to the *things* themſelves: this *faculty* exerciſes a tyranny in the ſoule, ſetting up and pulling downe whom it will. *Iob* judged his friends *altogether vaine* becauſe they went upon a vaine *imagination* and *diſcourſe* judging him to be an *hypocrite*, which could not but adde much to his affliction: when men take a toy in their head againſt a perſon or place, they are ready to reaſon as *hee* did, *Can any good come out of Nazareth.*

Job 27. 12.

John 1. 46.

It is an indignity for men to bee led with *ſurmizes* and *probabilities*, and ſo to paſſe a raſh judgement upon *perſons* and *things*: Oftentimes *falſehood* hath

hath a fairer gloſſe of probability then *truth*, and *vices* goe maſqued under the appearance of *vertue*, whereupon *ſeeming likeneſſe* breeds a miſtake of one thing for another; and Sathan oftentimes caſts a miſt before our *imagination*, that ſo wee might have a miſhapen conceit of things; by a ſpirit of *eluſion* hee makes *worldly* things appear bigger to us, and *ſpirituall* things leſſer then indeed they are; and ſo by ſophiſticating of things our affections come to bee miſled. Imagination is the *wombe*, and Sathan the *father* of all monſtrous *conceptions* and diſordered *luſts*, which are well called *deceitfull luſts*, and *luſts of ignorance*, fooliſh and noyſome luſts, becauſe they both ſpring from errour and folly, and lead unto it.

Similitudo mater errorum.

Epheſ. 4.22.
1 Tim. 6.9.

Wee ſee even in *Religion* it ſelfe

ſelfe, how the *world* (together with the helpe of *the God of the world)* is led away, if not to *worſhip images*, yet to worſhip the image of their owne *fancie*; And where the truth is moſt *profeſſed*; yet people are prone to *fancie* to themſelves ſuch a breadth of *Religion* as will altogether leave them comfortleſſe when things ſhall appeare in their true colours; they will *conceit* to embrace *truth* without *hatred of the world*, and *Chriſt* without his *croſſe*, and a *godly life* without *perſecution*, they would pull a *roſe* without *pricks*; Which though it may ſtand with their owne baſe ends for a while, yet will not hold out in times of *change*, when ſickneſſe of body and trouble of minde ſhall come; *Empty* conceits are too weake to encounter with *reall* griefes.

Some

Some think Orthodoxe and right *opinions* to bee a plea for a *looſe* life, whereas there is no ill courſe of life but ſprings from ſome falſe opinion. God will not onely call us to an account how we have *beleeved*, *diſputed* and *reaſoned*, *&c.* but how wee have *lived*. Our care therefore ſhould bee to build our *profeſſion* not on ſeeming *appearances*, but upon ſound *grounds*, that the gates of hell cannot prevaile againſt. The hearts of many are ſo vaine that they delight to bee blowne up with *flattery*, becauſe they would have their *imagination* pleaſed (yea even when they cannot but know themſelves abuſed,) and are grieved to have their *windy* bladder pricked, and ſo to be put out of their *conceited* happyneſſe. Others out of a *tediouſneſſe* in ſerious and ſetled thoughts en-

tertain

tertaine every thing as it is offered to them at the first blush, and suffer their imaginations to carry them presently therunto without further judging of it: the *wil* naturally loves variety & change, & our *imagination* doth it service herein, as not delighting to fixe long upon any thing; hereupon men are contented both in *religion*, and in *common* life to bee misled with prejudices upon shallow grounds. Whence it is that the best *things* and *persons* suffer much in the world, the power and practise of Religion is hated under odious *names*, and so condemned before it is understood; Whence wee see a necessity of getting spirituall *Eye-salve*, for without true *knowledge* the heart cannot bee *good*. Prov. 19. 2.

It is just with God that those who take *liberty* in their *thoughts* should

ſhould bee given up to their *owne imaginations*, to delight in them, and to bee out of conceit with the beſt things, and ſo to reape the fruit of their *owne* wayes; Nay, even the beſt of Gods people, if they take liberty herein, God will let looſe their *imagination* upon themſelves, and ſuffer them to be intangled & vexed with their own hearts; Thoſe that give way to their *imaginations*, ſhew what their *actions* ſhould bee, if they dared; for if they forbeare doing evill out of *conſcience*, they ſhould as well forbeare *imagining* evill; for *both* are alike *open* to God and hatefull to him; and therefore oft where there is no conſcience of the *thought*, God gives men up to the *deed*. The greateſt, and hardeſt worke of a Chriſtian is leaſt in ſight, which is the well ordering of his

is *heart*; ſome buildings have
oſt workemanſhippe under
round; it is our ſpirits *that*
od who is a Spirit hath moſt
ommunion withall; and the
ſſe freedome wee take to ſinne
ere, the more argument of our
ncerity, becauſe there is no
wes to binde the inner man
t the law of the *ſpirit of grace*,
hereby wee are *a law to our*
ves. A good Chriſtian be-
ins his repentance where his
ne beginnes, *in his thoughts*,
hich are the next iſſue of his
art. God counts it an ho-
ur when wee regard his *al-ſee-*
g eye ſo much, as that wee will
t take liberty to our ſelves in
at which is offenſive to him,
not in our *hearts*, wherein
creature can hinder us; It is
argument that the *ſpirit* hath
up a *kingdome* and *order* in
r hearts, when our ſpirits riſe
within

John 4.24.

within us against any thing that lifts it selfe up against goodnesse.

Object. Many flatter themselves, from an *impossibility* of ruling their *imaginations*, and are ready to lay all upon *infirmity and natural weaknesse, &c.*

Answ. But such must know that if wee bee found Christians, the *Spirit* of God will enable us to doe all things (Euangelically) that wee are *called unto*, if wee give way without check to the motions thereof; when the spirit is, it is such a *light*, discovers not onely dunghills but *motes* themselves, even *light* and *flying imaginations*, and abseth the soule for them, and by degrees purgeth them out; and if they presse (as they are as busie as flyes in summer) yet a good heart will not owne them, nor allow himselfe in them, but

ca

ſts them off, as hot water doth
e ſcumme, or as the ſtomacke
oth that which is noyſome un-
it, they finde not that enter-
inment *here* which they have
carnall hearts, where the
umme ſoakes in; which are
wes of *unclean* thoughts, *ſham-*
s of *cruell* & bloody thoughts,
changes and *ſhops* of *vaine*
oughts, a very *forge* & *mynt* of
ſe, *politicke*, and *undermining*
oughts, yea often a little *hell*
confuſed and blacke imagi-
tions. There is nothing that
ore moveth a godly man to re-
w his intereſt every day in the
rfect righteouſneſſe & obedi-
ce of his *Saviour*, then theſe
full *Stirrings* of his ſoule, whē
findes ſomething in himſelfe
vayes *inticing* & *drawing* away
heart from God, and in-
mingling it ſelfe with his
ſt performances. Even *good*

thoughts are troublesom if they come *unseasonably*, and weaken our exact performance of duty.

But here some misconceits must be taken heed of.

1. As wee must take heed that wee account not our *imaginations* to bee *religion*; So we must not account *true religion* and the *power of godlinesse* to be a matter of *imagination only*; as if *holy men* troubled themselves more then needs, when they stand upon *religion* & *conscience* seeking to *approve* themselves to *God in all things*, and indeavouring (so farre as frailty will permit) to *avoide all appearance of evill*. Many men are so serious in *vanities*, and real in *trifles* that they count *all*, which do not upon such *outward* excellencies as they doe (because the *Spirit* of God hath revealed them things of a *higher* natu-

1.

1 Thes. 5. 22.

bee *fantasticks* and *humorous* ople, and so impute the work the *spirit* to the *flesh*, *Gods* rke to *Sathan*, which comes ere unto *blasphemy*: they *ima-* e good men to bee led with ne *conceits*, but good men w them to bee so led. Not y S^t. *Paul*, but Christ him- e, were counted *besides themes*, when they were earnest God and the soules of his ple. But there is enough in *gion* to beare up the soule a- lt all *imputations* laid upon e true *children of wisdome* are yes able to justify their *Mo-* & the conscionable practise *ly duties* is foũded upõ such *grounds* as shall hold out heavẽ & earth shal vanish. Wee must know that as is great danger in false *ts* of the way to heaven, wee make it *broader* than

Acts 26.24.

Matth. 11.19.

2.

it is, (for by this meanes we ar
like men going over a bridge
who think it broader then it is
but being deceived by some *sha*
dow, sinke downe, and are sud
denly drowned; So men mista
king the straite way to life, an
trusting to the *shadow* of the
owne *imagination*, fall into th
bottomlesse pit of hell befo
they are aware.) In like mann
the danger is great in maki
the way to heaven *narrower* th
indeed it is, by weake and sup
stitious *imaginations*, maki
more sins than God hath ma
The *wisemans* counsell is that
should not make our selves
Eccles. 7.17. *wicked*, nor *be foolisher than we*
by devising more sins in ou
maginatiõ, than we are guilty

It is good in this respect
know our *Christiã liberty*, w
being one of the fruits
Christs death, wee cannot

ct the ſame, without much
rong not only to our ſelves,
t to the rich bounty and
odneſſe of God. So that the
e rules of limitation bee ob-
ved, from *authority*, *piety*, *ſo-*
iety, *needleſſe offence* of others,
. wee may with better leave
al thoſe *comforts* which God
h given to refreſh us in the
y to *heaven*, then refuſe them;
care of the outward man
des conſcience ſo farre, as
t we ſhould neglect nothing
ich may helpe us in a cheere-
ſerving of God, in our pla-
and tend to the due honor
our bodies, which are the
les of the Holy Ghoſt, and
panions with our ſoules in
performances. So that un-
this pretence wee take not
much liberty to ſatisfie the
of the *body*. Intemperate
of the creatures is the nurſe

1 Cor. 3. 16. 17

of all passions: because our spi
rits which are the soules instru
ments, are hereby inflamed an
disturbed; it is no wonder to se
an intemperate man transporte
into any *passion*.

3. 3. Some out of their *high* an
aiery imaginations (and out
their *iron* and *flinty* Philosoph
will needs thinke *outward* go
and ill, together with the a
ctions of grief e and delight
red up thereby, to bee but o
ons and *conceits* of good and
vill only, not *true* and *reall*
founded in *nature*, but taken
of our selves; But though
fancy be ready to conceit a g
ter hurt in *outward* evils then
deed there is (as in *poverty*, p
of *body*, *death* of *friends*, &c.)
wee must not deny them to
evills: that *wormewood* is bit
it is not a *conceit* only, but
nature of the thing it selfe,

o abſtaine from it altogether or the *bitternes thereof* is a hurtull *conceit*. That *honey* is ſweet, t is not a *conceit* onely, but the *aturall quality* of it is ſo, yet ut of a taſte of the *ſweetneſſe*, to hinke wee cannot take too uch of it, is a *miſconceit* paid ome with loathſome bitterſſe. Outward good and utward evill and the affeions of *delight* and *ſorrow* riing thence, are *naturally* ſo, and epend not upon our opinion. his were to offer violence to *ture*, and to take *man* out of *an*, as if he were not *fleſh* but *ele*; Univerſall experience om the ſenſibleneſſe of our *ture* in any *outward grievance* ſufficient to damme this *con-it*.

The way to *comfort* a man *griefe* is not to tell him that it only a *conceit* of evill, and no

evill indeed that hee *ſuffers*; this kinde of learning will not down with him, as being contrary to his preſent *feeling*; but the way is, to yeeld unto him that there is cauſe of *grieving*, though not of *overgrieving*, and to ſhew him grounds of *comfort* ſtronger then the *griefe* he ſuffers. We ſhould weigh the *degrees* of evil in a right ballance, and not ſuffer *fancie* to make them greater than they are; So as that for *obtaining* the greateſt outward *good*, or *voiding* the greateſt outward *evill* of *ſuffering*, wee ſhould give way to the leaſt *evill of ſinne*. This is but a *policy* of the *fleſh* to take away the *ſenſibleneſſe* of evil, that ſo thoſe *checks* of *conſcience* and *repentance* for *Sinne*, which is oft occaſioned thereby, might bee taken away; that ſo men may goe on injoying a *ſtupid* happineſſe, never laying a

thing

thing to *heart*, nor *afflicting* their ſoules, untill their conſciences awaken in the place of the damned, and then they feele that griefe returne upon them for ever, which they laboured to put away when it might have beene ſeaſonable to them.

I have ſtood the longer upon this, becauſe *Sathan* and his *inſtruments* by bewitching the *imagination* with falſe *appearances*, miſleadeth not onely the *world*, but troubleth the peace of men *taken out of the world*, whoſe eſtate is laid up ſafe in Chriſt, who (notwithſtanding) paſſe their few dayes here in an uncomfortable, wearisome, and unneceſſary *ſadneſſe of ſpirit*, being kept in ignorance of their happy condition by Sathans *jugling* and their owne miſtakes, and ſo come to heaven before they are aware. Some againe paſſe

passe their dayes in a golden *dreame*, and drop into *hell* before they thinke of it; but it is farre better to dreame of *ill*, and when wee awake to finde it but a *dreame*, then to dream of some great *good*, and when wee awake to finde the contrary.

Læsa phantasia.

As the distemper of the *fancie* disturbing the act of reason, oftentimes breeds madnesse in regard of civill conversation; So it breeds likewise *spirituall* madnesse, carrying men to those things, which if they were in their right wits they would utterly abhorre; therefore wee cannot have too much care upon what wee fixe our thoughts, and what a glorious discovery is there of the excellencie of *Religion*, that would even ravish an *Angell*, which may raise up, exercise and fill our hearts. We see the *fancie* hath so great a force

force in naturall conceptions, that it oft ſets a *marke* and *impreſſion* upon that which is *conceived* in the *wombe*. So likewiſe ſtrong & *holy* conceits of things (having a divine vertue accompanying of them,) transforme the ſoule, and breed ſpirituall impreſſions anſwerable to our ſpirituall apprehenſions. It would prevent many *croſſes*, if wee would conceive of things as they are; When *trouble* of minde, or *ſickneſſe* of body, and *death* it ſelfe commeth, what will remaine of all that *greatneſſe* which filled our *fancies* before? then we can *judge* ſoberly, and *ſpeake* gravely of things. The beſt way of happineſſe here is not to *multiply* honors or riches &c. but to *cure* our conceits of things, and then we cannot bee very much caſt downe with any thing befalls us here.

There-

Therefore when any thing is preſented to our ſoules, which wee ſee is ready to worke upon us; wee ſhould aske of our ſelves, upon what ground wee entertaine ſuch a conceit, whether wee ſhall have the ſame judgement after wee have yeelded to it as now wee have? and whether we will have the ſame judgement of it in *ſickneſſe* and *death* and at the day of *reckoning* as wee have for the preſent? That which is of it ſelfe evill, is *alwayes* ſo at one time as well as another; if the time will come, when wee ſhall thinke thoſe things to be vaine, which *now* wee are ſo eagerly ſet upon, as if there were ſome great good in them; Why ſhould wee not think ſo of thē *now*, when as the reforming of our *judgement* may doe us good, rather then to bee lead on with a *pleaſing* error untill

till that time, wherein the ſight of our error will fill our hearts with horror and ſhame without hope of ever changing our condition.

Here therefore is a ſpeciall uſe of theſe Soliloquies, to awake the *ſoule*, and to ſtirre up *reaſon* caſt aſleepe by Sathans *charmes*, that ſo ſcattering the *clouds* through which things ſeeme otherwiſe then they are, wee may diſcerne and judge of things according to their true and conſtant nature; Demand of thy ſoule, Shall I alwayes be of this mind? Will not the time come when this will prove bitterneſſe in the end? Shall I redeeme a *ſhort* contentment, with *laſting* ſorrow? Is my judge of my minde? Will not a time come when all things ſhall appeare as they are? Is this according to the rule, &c?

To

To conclude therefore, whereas there bee divers *principles* of mens actions, as 1. *naturall inclination*, inclining us to some courses more then others, 2. *custome*, which is *another nature* in us, 3. *imagination*, apprehending things upõ shallow grounds; frõ whence springs *affectation*, whereby we desire glory in things above our owne strength & measure, and make shew of *that*, the truth whereof is wanting in us. 4. *true judgment*, discerning the true reasons of things. 5. *Faith*, which is a spirituall *principle* planted in the soule, apprehending things above reason, and raising us up to conceive of all things as God hath discovered them. Now a sound Christian should not bee *lightly* led with those first *common grounds* of naturall *inclination*, *custome*, *opinion*, *&c.* but by *judgement* inlightned,

1.
2
3.
4.
5.

ightned, advanced, and guided
y *faith*. And wee muſt take
eed wee ſuffer not things to
aſſe ſuddenly from *imagination*
o *affection*, without asking ad-
ice of our *judgement*, and *faith*
n the way, whoſe office is, to
veigh things in Gods *ballance*,
nd thereupon to accept, or re-
uſe them.

But becauſe wee are ſubject
o *favour* and *flatter* our ſelves,
is wiſedome to take the bene-
t of a ſecond ſelfe, (that is) a
ell chooſen friend *living* or
ad, (bookes I meane) which
ill ſpeake truly without flatte-
of our eſtates. *A friend is*
ade for the time of Adverſity,
nd *two are better than one*; for by
is meanes our troubles are *di-*
ided, and ſo more eaſily borne.
he very preſence of a true
earted friend yeelds often eaſe
our griefe. Of all *friends*,
thoſe

There is a helpe for us againſt troubles in others.

Prov. 17. 17.

thoſe that by office are to ſpeak a word to a weary ſoule, are moſt to bee regarded, as ſpeaking to us in Chriſts ſtead. Oftentimes, (eſpecially in our own caſe) wee are blinded and benighted with *paſſion*, and then the judgement of a friend is clearer. *Living* friends have a threefold priviledg. 1, their advice is *ſutable* and fit to our preſent occaſion, they can meet with our *grievance*, ſo cannot bookes ſo well. 2, what comes from a *living* friend, comes *lively*, as helped by his ſpirit. 3. in regard of our ſelves, what they ſay is apprehended with more eaſe, and leſſe plodding and bent of minde; there is ſcarce any thing wherein wee ſee God more in favour towards us, then in our *friends*, and their ſeaſonable ſpeeches; our hearts being naturally very *falſe* and

and willingly *deceived*. GOD often gives us up to bee mis-lead by men, *not* according to *his*, but *our owne* naughty hearts. As men *are*, such are their *Counsellors*, for such they *will* have, and such God lets them have. Men whose *wills* are stronger then their *wits*, who are wedded to their *owne* wayes, are more pleased to heare that which complyes with their *inclinations*, then a harsh truth which crosses them; this presages ruine, because they are not *counsellable*, wherefore GOD suffers them to be ledd through *fooles paradise* to a true *prison*, as men that will neither heare themselves nor others who would doe them good against their wils; it was a signe God would destroy *Elies sons* when they would heare no *counsell*; God *fils* such men with *their owne wayes*. 1 Sam. 2. 25. Pro. 14. 14.

Ideo amicus deest quia nihil deest.

Men in great place often in the the abundance of all things else, want the benefit of a *true friend*, because under pretence of *service* of them men carry their *owne ends*, As great men flatter *thẽselves*, so they are flattered by *others*, and so robbed of the true judgement of themselves. Of all spirituall judgements this is the heavieſt, for men to bee given up to such a measure of *selfe-wilnesse*, and to refuse spirituall *balme* to heale them, usually such *perish without remedy*, because to be *wilfully* miserable is to bee *doubly* miserable, for it adds to our misery, that we brought it *willingly* upon ourselves.

Prou. 29. 1.

It is a course that will have a blessing attending it, for *friends* to joyne in *league* one to watch over another, and observe each others wayes. It is an usuall

uſuall courſe for Chriſtians to joyne together in other holy duties, as *hearing*, *receiving* of the *Sacrament*, *prayer*, *&c.* but this fruit of holy *cõmunion* which ariſeth from a *mutuall* obſerving one another is much wanting; whence it is that ſo many *droope*, ſo many are ſo *unchearfull* in the wayes of God, and lie groaning under the *burden* of many *cares*, and are battered with ſo many temptations, &c. becauſe they are left onely to their *owne* ſpirits. What an unworthy thing is it, that we ſhould pitty a *beaſt* overloaden, and yet take no pity of a *brother*? whereas there is no living member of Chriſt but hath *ſpirituall love* inſed into him, and ſome *ability* o comfort others. *Dead* ſtones an *Arch* uphold one another, nd ſhall not *living*? It is the orke of an *Angell* to *comfort*,

nay, it is the office of the *Holy Ghost* to be a *Comforter*, not only immediately, but by *breathing* comfort into our *hearts* together with the comfortable *words* of others; thus *one* friend becomes an *Angell*, nay a *God* to *another*, and there is a sweet sight of GOD in the face of a *friend*; for though the comfort given by Gods *Messengers* be ordinarily most effectual, as the blessing of Parents (who are in Gods roome) is more effectual than the blessing of others upon their childrē; yet God hath promised a blessing to the offices of *cōmunion of Saints*, performed by one private man towards another: Can wee have a greater incouragement thē under God to be gainer of a soule, which is so much in Gods esteeme as if we should gaine a world? *Spirituall* almes are the *best* almes; *mercy* shewed

ſhewed to the *ſoules* of men is the *greateſt mercy*, and wiſedome in winning of *ſoules* is the greateſt wiſdome in the world, becauſe the *ſoule* is eſpecially the man, upon the goodneſſe of which the happineſſe of the *whole man* depends: What ſhining and flouriſhing Chriſtians ſhould wee have, if theſe duties were performed? As wee have a portion in the *communion of Saints*, ſo wee ſhould labour to have *humility* to take good, and *wiſedome* and *love* to doe good. A Chriſtian ſhould have *feeding* lips, and a *healing* tongue; the *leaves*, the very words *of the tree of righteouſneſſe* have a curing vertue in them.

Some will ſhew a great deale of *humanity* in comforting others, but little *Chriſtianity*; for as *kinde men* they will utter ſome *cheerfull words*, but as *Chriſtians*

they want wisdome from above to speake a gracious *word* in *season*: Nay some there are, who hinder the saving working of any affliction upon the hearts of others, by unseasonable and *unsavory* discourses, either by suggesting false *remedies*, or else diverting men to false *contentments*, and so become spirituall *traitors* rather then *friends* taking part with their worst *enemies* their *lusts* & *wils*. Happy is he that in his *way* to heavē meeteth with a chearefull and skilfull *guide* and fellow-*travellor*, that carryeth *cordials* with him against all faintings of spirit: It is a part of our *wisedome to salvation* to make choyce of such a one as may further us in our *way*; An *indifferency* for any *company* shewes a *dead* heart; where the life of grace is, it is sensible of all advantages and disadvantages:

How

How many have been refreshed by *one* short, apt, savory speech? which hath begotten, as it were, new spirits in them.

In ancient times (as wee see in the Story of *Iob*) it was the custome of friends to meet together, to comfort those that were in misery; and *Iob* takes it for granted, that *to him that is afflicted, pity should bee shewed from his friends*: for besides the presence of a friend which hath some influence of comfort in it. 1. The discovery of his *loving affectiõ* hath a cherishing sweetnesse in it. 2. The expression of love in *reall* comforts and services by supplying any outward want of the party troubled, prevailes much; thus Christ made way for his comforts to *the soules* of men, by shewing outward kindnesse to their *bodies*: *Love* with the sensible *fruits* of

Iob 2.12.

Iob 6.14.

1.

2.

it, prepareth for any wholesome counsell. 3. After this, *wholesome words* carry a speciall cordiall vertue with them, especially when the Spirit of God in the affectionate speaker joynes with the *word* of *comfort*, and thereby closeth with the heart of a troubled patient: when all these concenter and meet together in one, then is comfort *sealed* up to the soule. The Childe in *Elizabeths* wombe sprang at the presence and salutation of *Mary*; the speech of one hearty friend cannot but revive the spirits of another; Sympathy hath a strange force, as wee see in the strings of an Instrument, which being played upon (as they say) the strings of another instrument are also moved with it. After love hath once *kindled* love, then the heart being *melted*, is fit to receive any impression;

3.

Luke 1.41.

n; unleſſe *both* pieces of the
on bee redd *hott* they will not
yne together; *two* ſpirits war-
ed with the *ſame heate* will
ſily ſoader together.

In him that ſhal ſtay the mind
another there had need be an
cellent *temper* of many graces;
1. *Knowledge* of the grie-
nce together with *wiſedome*
ſpeake a word in ſeaſon,
d to conceale that which may
t the eure backwards. 2. *Faith-*
lneſſe with *liberty* not to con-
ale any thing which may bee
r his good, though againſt
elent liking. The very life and
ule of *friendſhip* ſtands in *free-*
me, tempered with wiſedome
d faithfulneſſe. 3. *Love*
ith compaſſion and patience
beare all, and *hope all*, and *not to*
e eaſily provoked by the way-
ardnes of him wee deale with.
hort ſpirited men are not the
beſt

Graces neceſſary in dealing with another.

1.

2.

3.

1 Cor. 13. 6.

Acts 13.18. τροποφορεῖν.

Non est idem ferre, si quid ferendum non est, et probare si quid probandum non est.

best comforters: God himselfe is said to *beare with the manners of his people in the wildernesse*; It is one thing to *beare* with a wise sweet *moderation* that which may be *borne*, and another thing to *allow* or approve that which is not to bee *approved* at all. Where these graces are in the *speaker*, and apprehended so to bee by the person *distempered*, his heart will soone embrace whatsoever shall bee spoken to rectifie his judgement or affection. A good conceit of the *spirit* of the speaker is of as much force to prevaile as his *words*, Words especially prevaile, whē they are uttered more from the *bowels* then the braine, and from our own *experience*, which made even Christ himselfe a more compassionate *high Priest*. Whē men come to themselves again, they will bee the deepest censu-

rers

s of their owne miſcariage.
Moreover, to the right com-
ting of an afflicted perſon,
eciall care muſt bee had of diſ-
rning the true *ground* of his
ievance, the *coare* muſt bee
rched out; if the griefe ari-
h from outward cauſes, then
muſt be carried into the right
annel, the courſe of it muſt be
rned another way, as in ſtay-
g of *blood*; we ſhould grieve for
ne in the *firſt place*, as being
e *evill* of all evils: If the
ound be *ſinne*, then it muſt be
awne to a head, from a *confu-*
d griefe to ſome more *particu-*
r ſinne, that ſo wee may ſtrike
e right veine; but if wee finde
e ſpirit much caſt downe for
rticular ſins, then comfort is
eſently to bee applyed; But if
e grief be not fully ripe, *then*,
we uſe to helpe *nature* in its
fers to purge, *by phyſick*, til the
ſick matter

Further Directions.

1
2
3

matter be carried away; so wh
conscience, moved by the *spirit*
begins to ease it self by *confessio*
it is good to helpe forward th
worke of it, till wee finde th
heart low enough for comfor
to bee laid upon. When *Pau*
found the *Iaylor* cast downe a
most as low as hell, hee stand
not now upon further ham
mering and preparing of him
for mercy, (that work was don
already,) but presently stirre
him up to *beleeve in the Lord Je*
Acts 16.31. *sus Christ*; here being a fit plac
for an interpreter to declare un
to man *his* righteousnesse, an
his mercy that belongs unto *him*
after hee hath acknowledged *h*
personall and *particular* sinnes
which the naturall guile of th
heart is extremely backward t
doe, and yet cannot receive an
sound peace till it bee done: I
signes of grace bee discerned
her

ere likewiſe is a fit place to de-
lare unto man the ſaving work
f grace in his heart, which Sa-
han labours to hide from him.
Men oft are not able to reade
heir owne evidences without
elpe.

In caſe of ſtifneſſe and ſtan-
ing out, it is fit the *Man of God*
hould take ſome *authority* upon
im, and lay a *charge* upon the
oules of men in the name of
Chriſt, to give way to the truth
f Chriſt, and to forbeare put-
ing off that mercy which is ſo
indly offered, when we judg it
e their portion; which courſe
ill bee ſucceſſull in hearts *awed*
ith a reverend feare of *grie-*
ing Gods Spirit. Sometimes
nen muſt bee dealt roundly
ithall, as *David* here deales
ith his owne ſoule, that ſo
hileſt we ask a reaſon of their
dejection, they may plainly ſee
they

they have no reaſon to bee ſ
caſt downe; for oftentimes *gri*
vances are irrationall, riſing fr
miſtakes, and *counſell* bringi
into the ſoule a *freſh light*, di
ſolves thoſe groſſe *foggs*, & ſet
teth the ſoule at *libertie*. Wha
griefe is contracted by *falſe* rea
ſon, is by *true* reaſon altered.
Thus it pleaſeth GOD t
humble men by letting them
ſee in what need they ſtand on
of another, that ſo the commu
nion of Saints may bee indea
red; every relation wherein w
ſtand towards others, are ſo ma
ny bonds & ſinews wherby on
member is fitted to derive com
fort to another, *through love the*
bond of perfection: All muſt b
done in this ſweet *affection*. A
member out of joynt muſt bee
tenderly ſet in againe, & bound
up, which onely men guided
by the ſpirit of love ſeaſoned
with

Col. 3. 14.

with diſcretion are fit to doe, hey are *taught of GOD* to doe what they ſhould. The more of Chriſt is in any man, the more illingnes & fitnes to this duty; o which this ſhould incourage s, that in ſtrengthening *others* ee ſtrengthen *our ſelves*, & de- ve upon our ſelves the *bleſſing* ronounced on thoſe that *conſi- r the needy*, which will bee our omfort here, and crowne here- ter, that God hath honoured ,to be *inſtruments* of ſpirituall od to others. It is an injunctio- n to *comfort the feeble minded*, d there is an heavy imputati- on on thoſe that *comfort not the ake*: when men will not *owne* en in *trouble*, but as the herd *Deere* forſake and puſh away e *wounded* Deere from them: nd thoſe that are any wayes ſt downe muſt ſtoope to thoſe ayes which God hath ſanctifi-

Pſal. 41. 1.

1 Theſ. 5. 14.

Ezek. 34. 4.

ed

ed to convey cõfort; for thoug
ſomtimes the Spirit of God im
mediately comforts the ſoule
which is the ſweeteſt, yet for th
moſt part the *Sunne of righte
ouſneſſe* that hath *healing in h
wings*, conveyeth the beames o
his comfort by the helpe of
thers, in whom *hee* will hav
much of our comfort to lie hid
and for this very end it pleaſet
God to exerciſe his children (&
Miniſters eſpecially) with tryal
and afflictions, that ſo they ha
ving felt what a troubled ſpir
is in *themſelves*, might be able t
comfort *others* in their diſtreſſe
with the ſame comforts, where
with they have beene comfor
ted: God often ſuſpends com
fort from us to drive us to mak
uſe of *our Chriſtian friends* b
whom hee purpoſeth to doe
good. Oftentimes the very *op
ning* of mens grievances, bri

get

geth *eaſe* without any further working upon them; the very opening of a *veine* cooles the blood. If God in the ſtate of *innocency* thought it fit *man* ſhould have a *helper*? if GOD thought it fit to ſend an *Angell* to comfort Chriſt in his *agonies*? ſhall any man think the comfort of *another* more than needs? Sathan makes every *affliction*, by reaſon of our corruptiõ, a *temptation* to us, wherupon we are to incoũter not only with our own *corruptions*, but with *ſpirituall wickedneſſes*, and need wee not then that others ſhould joyne forces with us to diſcover the temptation, and to confirme & comfort us againſt it? for ſo *reason* joyning with *reaſon*, and *affection* with *affection*, wee come by uniting of ſtrength, to bee impregnable. Sathan hath moſt advantage in *ſolitarineſſe*, and

Matt 4. Genes. 3. thereupon sets upon Christ in the *wildernesse*, and upon *Eve* sin-gle, and it added to the glory of Christs victory, that hee *over-came* him in a single combate, and in a place of such disadvan-tage. Those that will bee *alone* (at such times) doe as much as in them lieth to tempt the *tempter* himselfe to tempt them. Th

Eccles. 4 9. Preacher gives three reason

1 why *two are better than one.* 1, Be-cause if *one fal*, the other may *lift him up:* as that which is *strong* shoareth up that which is *weaker*, so *feeble mindes* are raise and kept up by the *stronger*: Na oftentimes he that is weaker one grace, is stronger in an-ther; one may helpe by his *ex-rience* and *meeknesse of love*, th needs the helpe of another *knowledge.* 2, If *two lye toge-*

2 one may *warme* another by *kin-ling* one anothers *spirits*; Wh

wo meete together upon ſuch
holy grounds and aymes, there
Chriſt by his *ſpirit* makes up a-
nother, and this threefold cable
who ſhall breake? While *Ioas*
ived *Iehoiada* ſtood upright;
While *Latymer* and *Ridly* lived,
hey kept up *Cranmer* by inter-
ourſe of letters and otherwiſe,
om entertaining counſells of
evolt. The Diſciples preſently
pon *Chriſts* apprehenſion *fain-*
d, notwithſtanding he labou-
d by his heavenly doctrine to
t courage and comfort into
em. 3. If any give an *on-ſet*
pon them, there is *two to with-*
ndit, *Spirit* joyning with *Spi-*
; and becauſe there is an *ac-*
aintance of ſpirits as well as of
rſons, thoſe are fitteſt to lay
en our mindes unto, in whom
on experience of their fideli-
our hearts may moſt ſafely
ie. Wee loſe much of our

3

Solatium vitæ, habere cui pectus aperias. Ambroſ.

strength in the losse of a true friend; which made *David* be. moane the losse of his friend *Jo-*
2 Sam. 1.20. *nathan*, *Woe is mee for thee my Brother Ionathan.* He lost a piece of himselfe, by losing him whom his heart so clave unto
Phil. 2.27. S^t. *Paul* accounted that God had shewed especiall mercy *to him* in the recovery of *Epaphroditus*

Miscarriages in the party that needs to be comforted.

But there are divers miscarriages in those that are *troubled* which make the *comfort* of others of none effect.

1

1. When the *troubled* party deales not directly, but *double* with him that is to helpe him. Some are ashamed to *acknowledge* the true ground of their *grievance*, pretending sorrow for one thing, when their heart tell them it ariseth from another; Like the *Lapwings* which make greatest noise further from their neast, because they

wo

would not have it discovered: This deceit moved our blessed Saviour (who knew what was in the hearts of men) to fit his *answeres* many times, rather to the *man* then to the *matter*.

2. Some relie too much upon particular men, Oh if they had such a one they should doe well, and mislike others, (fitter perhaps to deale with them, as having more thorough knowledge of their estates, (because they would have their disease rather *covered* then cured; or if *cured*, yet with *soft words*, where-as no playster worketh better then that which causes smart. Some out of meere humorous *kindnesse* must have that which can hardly bee got, or else nothing pleases them: *David* must needs have the *waters of Bethlem* when others were neerer hand: And oftentimes when men have

2

2 Sam. 23. 15.

not only whom they desire, but such also who are fit and dexterous in dealing with a troubled spirit, yet their soules feele no comfort, because they make *idols* of men; Whereas men at the best are but *Conduits* of comfort, and such as God freely conveyeth *comfort* by, taking liberty oft to deny comfort by them, that so he may be acknowledged the *God of all comfort*.

3. 3. Some delude themselves by thinking it sufficient to have a few good words spoken to them, as if that could cure them, not regarding to apprehend the same, and mingle it with *faith*, without which, *good wordes* lose their working, even as wholesome *Physick* in a dead stomach.

Besides miscarriages in *comforting*; times will often fall out in our lives, that wee shall have none either to comfort us, or

e comforted by us, and then
hat will become of us unleſſe
e can comfort our ſelves? Men
uſt not thinke alwayes to live
pon *almes*, but lay up ſome-
ing in ſtore for *themſelves*, and
rovide oyle for *their owne*
mpes, and be able to draw out
mething from the *treaſurie* of
eir *owne hearts*. We muſt not
e to the Surgeon for every
ratch. No wiſe traveller but
ill have ſome refreſhing wa-
rs *about him*. Againe, we are
ten driven to retyre home to
r owne hearts, by uncharita-
e *imputations* of other men; e-
n *friends* ſometimes become
iſerable comforters: it was *Iobs* Iob 2.
ſe, his friends had honeſt in-
ntions to comfort him, but
red in their manner of dea-
g; if hee had found no more
mfort by reflecting upon his
wne *ſincerity*, then he received

from them, who laboured to take it from him, hee had beene doubly miſerable. Wee are moſt privy to our owne intentions and aymes, whence comfort muſt bee fetched; Let others ſpeake what they can to us, if our owne hearts ſpeak not with them, wee ſhall receive no ſatisfaction. Sometimes it may fall out, that thoſe which ſhould *unlooſe* our ſpirits when they are *bound up*, miſtake, the key miſſes the right wards, and ſo wee lie bound ſtill. Opening of oure-ſtate to another, is not good, but when it is neceſſary, and it is not neceſſary, when wee can fetch ſupply from our *owne* ſtore: God would have us tẽder of our reputations, except in ſome ſpeciall caſes, wherein we are to *give glory* to God by a free and full confeſſion. Needleſſe diſcovery of our ſelves to others

make

nakes us feare the conſcience of nother man, as privie to that which wee are aſhamed hee hould be privie unto: and it is either *wiſedome* nor *mercy*, to ut men upon the racke of *confeſſion*, further then they can ave no eaſe any other way, for y this meanes we raiſe in them *jealouſie* towards us, and oft ithout cauſe; which weakeneth and tainteth that *love* which ſhould *unite* hearts in *one*.

confeſſion

Queſt. What if neither the ſpeech of others to us, nor the rebuke of our owne hearts will quiet the oule; Is there no other remedy left?

Anſw. Yes, then looke up to God, he Father and fountaine of omfort, as *David* doth here; or the more ſpeciall meanes whereby he ſought to recover imſelfe, was by laying a *charge* pon his *ſoule* to *truſt in God*; for having

having let his ſoule runne out too much, he begins to recollect himſelfe againe, and reſigne up all to God.

Queſt. But, how came *David* to have the command of his owne *ſoule*, ſo, as to take it off from *grief*, and to place it upon God, could hee diſpoſe of his owne *heart* himſelfe?

Anſw. The child of God hath ſomething in him *above* a man, hee hath the *Spirit of God* to guide his ſpirit: this *command* of *David* to his *ſoule* was under the command of the *Great commander*: God commands *David* to *truſt in him*, and at the ſame time infuſeth ſtrength into his ſoule by thinking of Gods command, and truſting to Gods power to *command it ſelfe* to *truſt in God*: ſo that this *command* is not onely by *authority*, but by *vertue* likewiſe of Gods *command*:

and: As the inferiour orbes move as they are moved by a higher; So *Davids* spirit here, moves as it is moved by *Gods spirit*, which inwardly spake to him to speake to himselfe.

David in speaking thus to his owne soule, was, as every true Christian is, a *Prophet*, and an *instructer* to himselfe: It is but as if *inferiour officers* should charge in the name and power of the King. Gods children have a principle of life in them from the spirit of God, by which they command themselves. To give charge belongs to a superior; *David* had a double superior above him, his owne spirit as sanctified, and Gods Spirit guiding that. Our spirits are the *Spirits* agents, and the Holy Spirit is Gods agent, maintaining *his* right in us. As God hath made man a free agent, *So* hee guides him,

him, and preſerves that *free* manner of working which is agreeable to mans nature.

By this it appeares, that *Davids* moving of himſelfe, did not hinder the ſpirits moving of him, neither did the ſpirits moving of him, hinder him from moving himſelfe in a free manner; for the *Spirit* of God moveth according to our principles, it openeth our underſtandings to ſee that it is beſt to *truſt in God*, It moveth ſo ſweetly, as if it were an inbred principle, and *all one* with our *owne* ſpirits; If wee ſhould hold out *will* to move it ſelfe, and not to be moved by the ſpirit, wee ſhould make a God of it, whoſe property is to move other things, and not to be moved by any.

Ergone ita liberi eſſe volunt, ut nec Deum volũt habere Dominũ? Aug. de Spir. & Lit.

Wee are in ſome ſort *Lords* over our owne ſpeeches and actions.

ctions, but yet, under a *higher* Lord. *David* was willing to ruſt in God, but God wrought hat *will* in him: hee firſt makes our will *good*, and then workes by it. It is a ſacrilegious liberty hat will acknowledge no dependance upon God. Wee are wiſe in his wiſedome, and ſtrong n *his* ſtrength, who ſaith, *without mee yee can doe nothing*. Both the *budd* of a good deſire, and the *bloſſome* of a good reſolution, nd the *fruit* of a good action, ll comes from God. Indeed he *underſtanding* is ours where- by wee know what to doe, and he *will* is ours whereby wee make choice of what is beſt to bee done; but the *light* whereby wee know, and the *guidance* whereby wee chooſe, that is rom a *higher agent*, which is rea- dy to flow into us with preſent freſh ſupply, when by vertue of for-

Iohn 15.

Certum eſt, nos velle cum volumus, ſed ille facit ut velimus. Auguſt.

former ſtrength wee put our
ſelves forward in obedience to
God. Let but *David* ſay to his
ſoule being charged of God to
truſt, I charge thee my ſoule to
truſt in him, & he finds a preſent
ſtrength inabling to it, therfore
wee muſt both depend upon
God as the firſt mover, and
withall ſet all the inferiour
wheeles of our ſoules agoing
according as the ſpirit of God
miniſters motion unto us. So
ſhall weebe free from *ſelfe-con-
fidence*, and likewiſe from neg-
lecting that order of working
which God hath eſtabliſhed.
David hearkned what the *Lord*
ſaid, before hee ſaid any thing
to *himſelfe*, ſo ſhould wee. Gods
Commands tend to this, that
we ſhould command our ſelves.
God (and the Miniſter under
God) bid us *truſt in him*, but all
is to no purpoſe till grace bee
wrought

Duties.
1.
2.

wrought in the ſoule, whereby
t bids *it ſelfe*; Our ſpeaking to
thers doth no good, till they
y entertaining what wee ſay,
peake the ſame to their owne
oules.

In this *charge* of *David* upon
is owne ſoule, wee may ſee di-
ers paſſages and *priviledges* of a
racious heart in trouble.

As, 1. *That a Chriſtian when* 1.
ee is beaten out of all other com-
orts, yet hath a God to runne unto.
A *wicked man* beaten out of
arthly comforts, is as a naked
an in a ſtorme, and an unar-
ed man in the field, or as a
hip toſſed in the ſea without an
nchor, which preſently daſhes
pon rockes, or falleth upon
uickſands; but a Chriſtian
hen hee is driven out of all
omforts below, nay, when God
eems to be angry wth him, he cã
ppeale from God *angry* to God
appeaſed,

appeaſed, he can *wraſtle* and ſtrive with God by Gods *owne* ſtrength, *fight* with him with his owne weapons, and *plead* with God by his owne *arguments*. What a happie eſtate is this? who would not bee a Chriſtian, if it were but for this, to have ſome thing to *relie* on when all things elſe faile? The confuſion and unquietneſſe which *troubles* raiſe in the ſoule, may drive it from *reſting in it ſelfe*, but there can never bee any true peace ſetled until it ſees and reſolves *what to ſtay upon*.

2. Wee ſee here, that *there is a ſanctified uſe of all troubles to Gods children*, firſt they drive them *out of themſelves*, and then draw them *neerer to God*. Croſſes indeed of themſelves *eſtrange* us more from God, but by an overruling worke of the *ſpirit* they bring us neerer *to* him; The ſoul

oule of it ſelfe is ready to *miſ-*
riue, as if God had too many
ontroverſies with it, to ſhew any
avour towards it; and Sathan
elpeth; becauſe he knowes no-
hing can ſtand and prevaile *a-*
ainſt God, or a *ſoule* that *relyeth*
n him, therefore hee labours
o *brced* and *increaſe* an everla-
ting *diviſion* betwixt God and
he ſoule; but let not Chriſti-
ns muſe ſo much upon their
rouble, but ſee whether it carries
hem, whether it brings thē nee-
er unto God, or not; It is a ne-
er failing rule of diſcerning a
nāto bein the ſtate of grace, *whē*
e findes every condition draw him
ecrer to God; for thus it appeares
at ſuch *love* God, and are *cal-*
d of him, unto whom *all things*
orke together for the beſt. Rom. 8. 28.

3. Againe, hence wee ſee, 3.
at the *ſpirit* of God by theſe
ward ſpeeches doth *awake* the

ſoule and keepe it in a holy *exerciſe*, by ſtirring up the grace of *faith* to its proper function. It is not ſo much the *having* of grace, as grace in *exerciſe*, that preſerves the ſoule; therefore wee ſhould by this and the like meanes *ſtirre up the grace of God* in us, that ſo it may bee kept a working and in vigour and ſtrength. It was *Davids* manner to *awake* himſelfe, by bidding both *heart* and *harpe* to *awake*. It is the *waking Chriſtian* (that hath his *wit* and his *grace* ready about him) who is the ſafe Chriſtian. grace *dormāt* wthout the *exerci* dothnot ſecure us. It is almoſt one (in regard of preſent ex gence) for grace not to *bee* a not to *worke*. The ſoule witho *action*, is like an inſtrument n played upon, or like a ſhip a wayes in the haven. *Motion* a preſervative of the *purity* thing

things. Even life it ſelfe is made more *lively* by action. The ſpirit of God whereby his children are led is compared to things of the quickeſt and ſtrongeſt actions, as *fire* and *winde*, &c. God himſelfe is a pure *act*, alwayes in *acting*; and every thing the nearer it comes to God, the more it hath its *perfection* in working. The happineſſe of man conſiſts chiefly in a gracious frame of *ſpirit*, and *actions* ſutable ſweetly iſſuing there-from: the very *reſt* of heavenly bodies is in *motion* in their proper places. By this ſtirring up the grace of God in us, *ſparkles* come to be *flames*, and all graces are kept bright. Troubles ſtirre up *David*, *David* being ſtirred ſtirres up himſelfe

4. We ſee likewiſe here a *further uſe of Soliloquies* or *ſpeeches to our owne hearts*; when the ſoule by entring into it ſelfe ſees it 4.

ſelfe put out of order, then it injoynes this duty of *truſting in God* upon it: if wee looke only on our ſelves and not turne to God, the worke of the ſoule is imperfect: *then* the ſoule worketh as it ſhould, when as by reflecting on it ſelfe, it gathers ſome *profitable* concluſion, and leaveth it ſelfe with God. *David* upon reflecting on *himſelfe* found nothing but *diſcouragement*, but when hee lookes upward to God there hee findes *reſt*. This is one end, why God ſuffers the ſoule to tire and beat *it ſelfe*, that finding *no reſt* in it ſelfe, it might ſeeke to him. *David* yeelds not ſo much to his *paſſion* as that it ſhould keepe him from God. Therefore let no man truly *religious* pretend (for an excuſe) his *temper* or provoking *occaſions*, &c. for *grace* doth raiſe the ſoule *a-*

bove

bove nature; Grace doth not on-
ly ſtoppe the ſoule in an *evill* way,
but carries it to a contrary *good*,
nd raiſeth it up to God.
Though holy men bee *ſubject to* Iames 5.17.
ike paſſions with others (as it is
aid of *Elias*) yet they are not *ſo*
nthralled to them, as that they
arry them wholly away from
heir God, but they heare a
oice of the *ſpirit* within them,
lling them backe againe to
eir former *cõmuniõ* with God;
ſo *grace* takes occaſion, (even
om *ſinne*) to exerciſe it ſelfe.
5. Obſerve further, that *di-* 5.
uſt is the cauſe of all diſquiet:
e ſoule ſuffers it ſelfe by ſome-
ng *here* below to bee drawne
ay from God, but can finde
reſt till it returne to him a-
ne. As *Noahs Dove* had no Geneſ. 8.11.
ce to ſet her *foote upon* till it
s received into the *arke* from
nce it came. And it is Gods

mercy to us, that when we have let goe our hold of God, wee ſhould finde nothing but trouble and unquietnes in any thing elſe, that ſo wee might remember from whence *wee are fallen* and returne home againe. That is a good trouble which frees us from the greateſt trouble, and brings with it the moſt comfortable reſt; It is but an unquiet *quiet*, and a reſtleſſe *reſt* which is *out* of God. It is a deepe ſpirituall judgement for a man to finde too much reſt in the creature: The ſoule that hath had a ſaving worke upon it, will be alwayes impatient untill it recovers its former ſweetneſſe in God: After Gods *ſpirit* hath once *touched* the ſoule, it will never bee quiet untill it ſtands pointed God-ward.

Object. But conſcience may object *upon any offence God is offended* a

nd therefore not to be *truſted.*

Answ.

It is true, where faith is not bove *naturall conſcience*; but a nſcience *ſprinkled with the blood Chriſt* is not ſcared from God y its infirmities and failings, ut as *David* here, is rather ſtir- d up to runne unto God by is *diſtemper*; and it had beene a reater ſinne then his diſtemper to have gone unto God. hoſe that have the ſpirit of *nnes* in their hearts, runne not rther *from* God after they ave a little *ſtrayed from him*, but ough it bee the nature of ſin- ll *paſſions* to breed griefe and ame, yet they will repaire to od againe, and their *confidence* vercomes their *guilt*; So well e they acquainted with Gods acious diſpoſition.

Yet wee ſee here, *David* inkes not of *truſting in God* till rſthe had done juſtice upon his

owne ſoule, in rebuking the *unruly* motions thereof; *Cenſure* for ſinne goeth before *favour* in pardoning ſinne, or *boldneſſe* to aske pardon of God; thoſe that *love God* muſt *hate ill*: If our *conſciences condemne us* of allowing any ſinne, wee cannot have *boldneſſe with God* who is (light and can abide no darkneſſe and) *greater then our conſciences.*

Pſal. 97. 10.

6. Moreover, hence wee ſee *it is no eaſie thing to bring God and the heart together*: *David* here as he often *checkes* his heart, ſo hee doth often *charge* his heart; Doubts and troubles are ſtil gathering upon him, and his faith ſtill gathering upon them. As one ſtriving to get the haven, is driven backe by the waves, but recovering himſelfe againe, gets forward ſtill, and after often beating back at length obtaines the wiſhed haven and then is at reſt

6.

reſt. So much adoe there is to bring the ſoule unto God the harbour of true comfort. It were an eaſie thing to be a Chriſtian, if religion ſtood onely in few outward workes and duties, but to take the ſoule to taske, and to deale roundly with our owne hearts, and to let conſcience have its full worke, and to bring the ſoule into ſpirituall ſubjection unto God, this is not ſo eaſie a matter, becauſe the *ſoule* out of *ſelfe-love* is loath to enter *into it ſelfe*, leaſt it ſhould have other thoughts of it ſelfe then it would have; *David* muſt bid his ſoule *truſt* and *truſt*, and *truſt* againe before it will yeeld. One maine ground of this diffieulty is that contrariety which is in the ſoule byreaſon of contrary principles: The ſoule ſo farre as it is gracious *commands*, ſo farre as it is rebellious,

re-

Vnde hoc monstrum, & quare istud? Aug. Confess.

resists; which drew holy *Austen* „ to a kind of astonishment; *The* „ *soule commands the body and it* „ *yeelds* (saith he) *it commands it* „ *selfe, and is resisted by it selfe*; it „ commands the hand to move „ and it moveth with such an un- „ perceivable quickness that „ you can discerne no distance „ betwixt the command and the „ motion: Whence comes this? „ but because the soule perfect- „ ly wills not and perfectly in- „ joynes not that which is good, „ and so farre forth as it fully „ wills not, so far it holds back. There should bee no need of commanding the soule if it were perfect, for then it would be of it selfe, what it now commandeth. If *David* had gotten his soule at perfect freedome at the first, hee needed not have repeated his charge so often upon it. But the soule naturally sinkes downe-

Non ex toto vult non ex toto imperat, in tantum non fit quod imperat, in quantum non vult.

owneward, and therefore had
eed often to bee wound up.

7. Wee ſhould therefore la-
our to bring our ſoules (as *Da-
vid* doth here) to a firme and
eremptory *reſolution*, and not
tand *wavering* and as it were e-
ually ballanced betwixt God
nd other things; but enforce
ur ſoules, wee ſhall get little
round of *infidelity* elſe; drive
your ſoules therefore to this iſ-
ue, either to relie upon God,
r elſe to yeeld up it ſelfe to the
reſent grievance; if by yeelding
t reſolves to be miſerable theres
n end, but if it deſires *reſt* then
et it reſolve upon this only way
o *truſt in God*; and well may the
ſoule ſo *reſolve*, becauſe in God
here are grounds of *quieting*
he ſoule, above all that may un-
ettle it; In him there is both
worth to ſatisfie, and *ſtrength* to
ſupport the ſoule. The beſt way
to

7.

to maintaine inward *peace*, is to ſettle and *fixe* our thoughts upon *that* which will make us *better* till wee finde our hearts warmed & wrought upon thereby, and then (as the Prophet ſpeaks) *God will keepe us in peace, peace*, that is, *in perfect & abũdant peace*. This *reſolution* ſtayed *Iob*, that *though God ſhould kill him* yet hee reſolved *to truſt in him*; Anſwerable to our reſolution is our peace: the more *reſolution* the more *peace*; *Irreſolution* of it ſelfe without any grievance is full of *diſquiet*; It is an unſafe thing alwayes to begin to live; to be alwayes cheapning and paltering with God: Come to this point once, *Truſt God* I ought, therefore *truſt God* I will, come what *may* or *will*.

Eſay 26.3.

And it is good to *renew* our reſolutions againe and againe; for every *new reſolution* brings the

e ſoule cloſer to God, and gets rther in him, and brings freſh rength from him; which if we glect, our *corruption* joyning ith outward *hinderances* will rry us further & further *backe-rd*, and this will double yea ultiply our trouble and griefe recover our ſelves againe; e have both winde and tide a-inſt us: Wee are going up e hill, and therefore had need arme our ſelves with *reſoluti-* Since the *fall*, the motion of e ſoule *upward* (as of heavy bo-es) is violent, in regard of *cor-tion* which weighes it *downe-rd*, and therefore all inforce-nt is little enough; Oppoſe refore with *David* an *invin-le* reſolution, and then doubt of prevailing; If we reſolve Gods *power* & not our owne, bee *ſtrong* in the Lord, and in our *ſelves*, then it matters not

Epheſ. 6. 10.

not what our troubles or tem
ptations *be* either from within
or without, for *trust in God*
length will triumph.

Here is a great mercy, that when
David had (a little) let go his hold
of God, yet God would not let
goe his hold of him, but by a spi
rit of faith drawes him back
gaine to himselfe; God *turnes*
unto him and then wee return
Turne us againe (saith the Psal-
mist) *cause thy face to shine upon*
us, and wee shall be saved. When
the soule leaves God once, it
loses its way, and it selfe; and
never returnes till God recalls it
againe. If morall principles cher
rished and strengthned by good
education, will inable the soule
gainst vicious *inclinations*, so
that though some influence from
the heavens work upon the air,
and the aire upon the *spirits*, and
the spirits upon the *humors*, and
the

Psal. 80. 19.

Animus æger semper errat.

heſe incline the *temper*, and *that* nclines the *ſoule* of a man ſuch nd ſuch wayes, yet *breeding* in he refineder ſort of *civill* per-ons, will much prevaile to raw them another way? What hen may wee thinke of this owerfull grace of *faith* which is together ſupernaturall? Will ot this carry the ſoule above all turall inclinations whatſoe-r (though ſtrengthned by out-ard occaſions) if we reſolve to t it to it? *David* was a King *other men* but here hee ſhewes at he was a King *of himſelfe*; What benefit is it (for a man) to e Ruler over all the world, d yet remaine a *ſlave* to him-ſe?

Alienum dominus, ſui famulus Tertul.

8. Againe, *David* here doth t onely *reſolve*, but *preſently es up his ſoule before it ſtrayed farre from God*; the further d the longer the ſoule wan-ders

8.

ders from God, the more it in-
tangles it ſelfe and the thicker
darkneſſe will cover the ſoule,
yea the loather it is to come to
God againe, being aſhamed to
looke God in the face after diſ-
continuing of *acquaintance* with
him; Nay the ſtrōger the league
growes betwixt ſinne and the
ſoule, and the more there grow-
eth a kinde of *ſutableneſſe* be-
twixt the ſoule and *ſinne*; To
long *giving way to baſe* thoughts
and affections, diſcovers too
much complacencie & *liking* of
ſin. If we once give way, a *little*
griefwil turn into *bitter* ſorrow,
and that into a *ſetled* penſiveneſſe
and *heavineſſe of ſpirit*; *ſuch*
will grow into *aſtoniſhment*, and
diſcouragement into *deſpaire*;
ever wee meane to truſt God?
Why not now? How many are
taken away in their *offers* and
ſayes, before they have prepared

ed their hearts to cleaue vnto God. The ſooner we give up our ſelves to the Lord, the ſooner we know vpõ what tearmes ye ſtand, and the ſooner we prouide for our beſt ſecurity, and haue not our grounds of comfort to ſeek when we ſhall ſtand moſt in need of them. *Time* will salve up griefe in the meaneſt of men, *Reaſon* in thoſe that will offer themſelves to bee ruled thereby, will cure (or at leaſt ſtay the fitts of it) ſooner: but *Faith* if we ſtirre it up, will give our ſoules no reſt, vntill it hath brought us to our true reſt (that is to God: therefore we ſhould preſſe the heart forward to God *preſently* that Sathan make not the rent greater.

Laſtly, here we ſee, that *though the ſoule be overborne by paſſion for a time, yet if grace hath once truely poſſeſſed it, it will worke it ſelfe into*

freedome againe; grace as oyle will bee above. The eye when any duſt falls into it, is not more tender and vnquiet, till it be wrought out againe, then a gracious ſoule is being once troubled: the *ſpirit* as a ſpring will be *cleanſing* of it ſelfe more and more. Whereas the heart of a carnall man, is like a ſtanding poole, whatſoever is caſt into it *there* it reſts; trouble and diſquietneſſe in him are in their proper place; It is proper for the Sea to rage and caſt up dirt: God hath ſet it downe for an eternall rule that *vexation* and *ſinne* ſhall be inſeparable. Happineſſe and rest were *ſevered* from ſinne *in Heaven* when the Angells fell, and *in Paradiſe* when Adam fell, and will remaine *for ever* ſeparated vntill the breach be made up by *faith* in Chriſt.

Iuſſiſti Domine et ſic eſt, ut omnis inordinatus affectus ſibi ſit pœna. Aug.

Geneſ. 3.

But to come neerer to the vnfol-

olding of this *truſting* in
, which David vſeth here as
medy againſt all diſtempers.
wſoever confidence & truſt
an *affection* of nature, yet by
ſpirits ſanctifing & carrying
the *right obiect*, it becomes a
e of wonderfull uſe. In the
gs of *this life* vſually hee that
s *moſt* is the moſt vnwiſe
; he being *moſt deceived* that
es moſt, becauſe he truſts in
which is *vncertaine*, & ther-
deceitfull hope is counted
the dream of a waking man.
in *Religion* it is farre other-
, here, hope is the maine
orting grace of the ſoule,
nging from faith in the *pro-*
s of God.

ruſt and *hope* are often taken
e ſame ſenſe, though a di-
ſtion betwixt them hath
etimes its vſe: *faith* lookes
e word *promiſing*, hope to

the thing *promised* in the wor
faith lookes to the *authority*
the *promiser*, hope (especially)
the *goodnesse* of the *promise*; fa
lookes vpon things as prese
hope as to come hereafter. G
as the *first truth* is that wh
faith relyes on, but God as
chiefe good, is that which ho
rents on. *trust* or *confidence*
nothing else, but the strength
hope; if the thing hoped for
deferred, then of necessity it
forces *waiting*, and waiting
nothing else but hope and
lengthned.

Howsoever, there may be
of these and such like *distinct*
yet vsually they are taken
miscuously, especially in the
Testament. The nature an
of *faith* is set out by tearm
staying, resting, leaning, rolli
selves vpō God, &c. which
all to one, and therefore we

re any further curious distin-
on.

Now seeing *trusting in God*, is
medy against all distempers,
s necessary that we should
ng the *object* and the *act* (God
the Soule) together; for ef-
ing of which, is is good to
we something concerning
, and something concerning
God is onely the fit *object* of
t, *hee* hath all the properties
hat which should be trusted
A man can be in no conditi-
wherein God is at a losse and
not helpe him; if comforts be
ting *hee* can *create* comforts,
onely out of *nothing*, but out
iscomforts; Hee made the
le that swallowed up *Ionas*,
eanes to bring him to the
e: The Sea was a *wall* to the
elites on both sides: The de-
ing flames were a great re-
ing to *the three children*, *in*

God and the *Soule* must be brought together by *trust*.

Ionah. 1. 17

Dan 3.

the fiery furnace; That trou
which *wee* thinke will swall
us up, may be a meanes to bri
*Esa.*28.29. us to our haven; *So mighty*
God in power, and so excellent
working. God then and G
onely is a fit foundation for
soule to build it selfe vpon,
the firmer the *foundation* is,
stronger will the building
therefore those that will bu
high must dig *deepe*: the hig
the tree riseth, the deeper
root spreadeth and fastneth
selfe below. So it is in *faith*
the foundation thereof bee
firme, the soule cannot bui
selfe *strongly* upon it; Faith h
a double *principle* to build on
ther a principle of *being*,
principle of *knowing*, the pri
ple of *being* is *God himselfe*
principle of *knowing* is *Gods*
whereby God cometh forth
of that hidden light which

an attaine vnto) and diſcouereth is meaning towards us for our good.

This then muſt 1. be ſuppoſed for a ground, *that there is a God*, nd *that* God *is*, (that is) hath a ull and eternal *being*, and giveth beeing, and an *order* of beeing, o all things elſe; ſome things nave *onely* a beeing, ſome things *life* and *being*, ſome things *ſenſe* &c. and ſome things have a more *excellent being* including all the former, as the being of creatures ndued with *reaſon*; If God had a not *being*, nothing elſe could be; In things ſubordinate one to another, take away the *firſt*, and you take away *all* the reſt: Therefore this propoſition (*God is*) is the *firſt* truth of all, and if this werenot, *not hing* elſe ſhould be: as weſee if the heavenly bodyes doe not moue, there is no motion here below. 1.

2. In

2. 2. In the divine *nature* or *being*, there is a subsisting of *three persons*, every one so *set out* vnto us, as *fitted* for us to *trust in*: the *Father* as a *Creator*, the *Sonne* as a *Redeemer*, the *Holy Ghost* as a *Comforter*, and all *this* in reference *to us*: God in the *first person* hath *decreed* the great worke of our *salvation*, and all things tending to the accomplishment of it; God in the *second person* hath exactly and fully *answered* that decree & plott, in the work of our *redemption*; God in the *third person*, discovers and applyes all vnto us, and fitts us for communion with the *Father* and the *Sonne* from whom he proceeds.

3. 3. God cannot be comfortably thought vpon *out of Christ* our *mediator* in whom hee was *reconciling the world to himselfe*, as beeing a *friend* both to *God* and *us*, and therefore *fitt* to bring

1 Cor. 5. 19.

God

God and the ſoule *together*, being *middle* perſon in the *trinity*; In Chriſt *Gods* nature becomes lovely *to us*, and *ours* to God: *otherwiſe* there is an utter *enmitye* betwixt his *pure* and our *impure* nature: Chriſt hath made up the vaſte *gulfe* betweene God & us; there is nothing more terrible to thinke on, then an *abſolute* God out of Chriſt.

4. Therefore for the better drawing of us to truſt in God, wee muſt *conceive* of *him* vnder the ſweet relation of a *Father*; Gods nature is *Fatherly* now vnto us, and therefore *lovely*. 4.

5. And for further ſtrengthning our faith, it is needfull to conſider what *excellencyes* the Scripture giveth vnto God, anſwerable to all *our neceſſities*; what ſweet *Names* God is pleaſed to be knowne vnto us by, for our comfort, *as* a *mercifull*, *gra-* 5.

cious

Exod.34.6 *cious, long suffering God* &c.

When Moses desired to see the glory of God, god thus manifested himself, in the way of goodnes. Exod.33.16. *I will make all my goodnes passe before thee.*

Whatsoever is good in the creature, is *first* in God as in a fountaine; and it is in God in a more *eminent* manner and *fuller* measure. All *grace* and holinesse, all sweetnesse of *affection*, all *power* and *wisedome* &c. as it is *in* him, so it is *from* him, & we come to conceive these properties to be in God 1. by feeling the cõfort & power of them in ourselves; 2 by observing these things in their measure to be in the best of the creatures, whence we arise to take notice of what grace and what love, what strength & wisedom &c. is in god, by the beames *of these* which we see in his creature, with adding in our thoughts *fulnesse* peculiar to God, and 3h-

1.

2:

ſtracting *imperfections*, incident to the creature; for that is in God in the higheſt degree, the ſparkles whereof is but in us.

6. Therefore it is fitt that vnto all other *eminencies* in God, we ſhould ſtrengthen our faith by conſidering thoſe glorious *ſingularities*, which are altogether *incommunicable* to the creature, and which gives ſtrength to his other properties, as that God is not onely *Gracious* and *loving*, *powerful*, *wiſe*, &c. but that hee is infinitely, eternally, and unchangeably ſo. All which are compriſed *in* and drawne *from* that one name *Iehovah*, as being of *himſelfe*, and giving a being to *all* things elſe *of nothing*, and able when it pleaſeth him to turne all things *to* nothing again.

6.

As God is thus, ſo hee makes it good by anſwerable *actions* & *dealing* towards us, by his continuall *providence*; the conſiderati-

7. what *God is* he maketh good by *providence*.

on whereof is a great ſtay to our faith, for by this providẽce God makes uſe of al his former excellencies for his peoples good; for the more comfortable apprehenſion of *which*, it is good to know that Gods *providence* is extended as farre as his *creation*. Every creature, (in every element and place whatſoever) receiveth a powerfull influence from God, who doth what pleaſeth him, both *in heaven, and earth, in the ſea, & all places*; But we muſt know, God doth not put things into a frame, & then leaue thẽ to their owne motion, as we doe *clocks*, after wee haue once ſet them right, and *ſhips* after wee have once built them, commit them to winde and waves; but as he *made* all things, and *knowes* all things, ſo (by a continued kind of creation) hee preſerves all things in their *being* and *working*

ing, and governes them to their *ends*: Hee is the first mouer that sets all the wheeles of the creature a working: One wheele may moue another, but *all* are moved by the *first*. If God moves not, the *clock* of the creature stands. If God should not uphold things they would presently fall (*to nothing*) from whence they came. If God should not guide things, *Sathans* malice, & *mans* weakneſſe, would soone bring all to a confusion. If God did not rule the great family of the world, all would breake and fall to pieces, whereas the wise *providence* of God, keepeth every thing on its right hinges. All things stand in obedience to this *providence* of God, and nothing can withdraw it selfe from under it; If the creature withdraw it selfe from *one* order of providence, it falls into another; If man

man (the moſt vnruly and diſ-ordered creature of all) with-draw himſelfe from Gods *gracious* government of him *to happineſſe*, hee will ſoone fall under Gods *juſt* gouernment of him to *deſerved miſery*; If hee ſhakes off Gods *ſweet* yoake, hee puts him-ſelfe under Sathans *heavy* yoake, who (as Gods executioner) har-dens him to deſtruction; and ſo whiles he ruſhes againſt Gods will, hee fulfills it. And whilſt he will not willingly doe Gods will, Gods wil is done vpon him againſt his will.

The moſt *caſuall* things fall vnder *providence*, yea (the moſt diſor-dered thing in the world, (ſinne) and (of ſinnes the moſt horrible that ever the Sunne beheld) *the crucifiing of the Lord of life*, was guided by a hand of *providence* to the greateſt good. For that which is *caſuall* in re-

gard

ard of a *ſecond* cauſe, is not ſo in
gard of the *firſt*, whoſe *provi-*
nce is moſt cleerely ſeene in
luall events that fall out by
cident, for in theſe the *effect*
nnot be aſcribed to the next
uſe, God is ſaid to kill him,
he was *unwarily ſlaine* by the
lling of an *axe* or ſome *inſtru-*
nt of death. Deut. 19. 5.

And though man hath a *free-*
me in working, & (of all men)
Hearts of Kings are moſt free,
t even theſe are guided by an
erruling power, as the *rivers* of
ter are carried in their Chan-
lls, whither skillfull men liſt Prov. 21. 1.
derive them.

For ſettling of our *faith*
more, God takerh *liberty*
uſing weake meanes to great
rpoſes, and ſetteth aſide more
ly and *able* meanes, yea ſome-
nes hee altogether diſableth
greateſt meanes, and work-
eth

eth often by no meanes at all
It is not from want of power in
God, but from *abundance* and
multiplying of his *goodneſſe*, that
he vſeth any meanes at all: there
is nothing that hee doth by
meanes, but hee is able to do
without meanes.

Nay, God often bringeth his
will to paſſe by croſſing the
courſe and *ſtreame* of meanes, to
ſhew his owne *ſovereignty*, and
to exerciſe our *dependance*; and
maketh his very *enemies*, the ac-
compliſhers of his *owne will*, and
ſo, to bring about *that* which
they oppoſe moſt. hence it is
*Pſal.*135.6 that wee beleeue *under* hope
againſt hope.

But we muſt know, Gods man-
ner of *guiding* things is without
prejudice of the proper working
of the *things themſelves*; hee gui-
deth them ſweetly according to
the *inſtincts* he hath put into
them; for, 1. He

1. He furniſhes *creatures* with
vertue and power to worke,
nd likewiſe with a manner of
orking ſutable to their owne
ature, as it is proper for a man
when hee workes) to worke
ith *freedome* and other crea-
res by naturall inſtinct, &c.
. God maintaineth both the
ower and manner of working
perfecteth and accompliſheth
e ſame by acting of it, being
erer to us in al we do, then we
e to our ſelves. 3. He applies
d ſtirres up our abilities and
tions, to this or that parti-
lar as hee ſeeth beſt. 4. Hee
ſpends or remooves the hin-
rances of all actions, and ſo
werfully, wiſely, and ſweet-
orders them to his own ends.
hen any evil is intended, God
her puts barres and lets to
execution of it, or elſe li-

1

2

Intimior intimo noſtro.

3

4

miteth and boundeth the ſame both in regard of *time* and *meaſure*, ſo that our enemies either ſhall not doe the evill at all, or elſe not ſo long a *time*, or not in ſuch a *height* of miſchiefe, as their malice would carry them to: *The rod of the wicked* may light *upon the backe of the righteous*, but it *ſhall not reſt* there. GOD knowes how to take our enemies off, ſometimes by changing, or ſtopping their wills, by offering conſiderations of ſome good or ill, danger or profit to them; ſometimes by taking away, and weakning all their ſtrength, or elſe by oppoſing an equall or greater ſtrength againſt it. All the ſtrength our enemies have reſts in God; who if hee denies concourſe and influence, the *arme* of their power, (as *Ieroboams* when he ſtrete

Pſal. 125. 3.

ſtretcht it out againſt the *Prophet*) ſhrinkes up preſently.

God is not only the cauſe of things and actions, but the cauſe likewiſe of the ceſſation of them, why they fall not out at all. GOD is the cauſe why things are *not* as well as why they *are*; The cauſe why men favour us not, or (when they doe favour us) want preſent wiſedome and ability to helpe us, is from Gods withdrawing the concurrence of his light and ſtrength from them. If a ſkilfull Phiſician doth us no good, it is becauſe it pleaſeth God to hide the right way of curing at that time from him. Which ſhould move us to ſee God in all that befalls us, who hath ſufficient reaſon, as to *doe* what hee doth, to *not* to doe what he doth not, to hinder, as wel as to give way.

Deus eſt prima cauſa cujuſcunque non eſſe.

The God of ſpirits hath an influence into the ſpirits of men, into the principles and ſprings of all actions; Otherwiſe hee could not ſo certainely foretell things to come. GOD had a worke in *Abſaloms* heart in that hee refuſed the beſt *counſell*; there is nothing independant of him, who is the moover of all things, and himſelfe unmooveable.

Nothing ſo *high*, that is above his providence; Nothing ſo *lowe*, that is beneath it; Nothing ſo large, but is bounded by it; Nothing ſo confuſed, but God can order it; Nothing ſo *bad*, but he can draw good out of it. Nothing ſo wiſely plotted, but God can diſappoint it, as *Achitophells* counſell; Nothing ſo ſimply and unpolitiquely carried, but he can give a prevailing

iſſue

iſſue unto it: Nothing ſo freely carried, in regard of the next cauſe, but God can make it neceſſary in regard of the event: Nothing ſo naturall, but he can ſuſpend in regard of operation, as heavie bodies from ſinking, fire from burning,&c.

It cannot but bring ſtrong ſecurity to the ſoule, to know that in all variety of changes, and intercourſe of good and bad events, *God* and *Our* God, hath ſuch a diſpoſing hand. Whatſoever befalls us, all ſerves to bring Gods *electing* love, and our *glorification* together. Gods *providence* ſerveth his *purpoſe* to ſave us. All *ſufferings*, all *bleſſings*, all *ordinances*, all *graces*, all *common gifts*, nay our very *falls*, yea *Sathan* himſelfe, with all his *inſtruments*, as over-maſtered, and ruled by God, have this injunction

upon them, to further Gods good intendment to us, and a prohibition to doe us no harme. *Auguſtus* taxed the world for civill ends, but Gods providence uſed this as as meanes for Chriſt to be borne at *Bethleem*. *Ahaſhueroſh* could not *ſleepe*, and thereupon calls for the *Chronicles*, the reading of which occaſioned the *Iewes* delivery. God oft diſpoſeth little occaſions, to great purpoſes. And by thoſe very wayes whereby proud men have gone about to withſtand Gods counſells, they have fulfilled them, as we ſee in the ſtory of *Ioſeph* and *Moſes*, *in the thing wherein they dealt proudly*; Hee *was above them*. Wee are under a *providence* that is above our owne; which ſhould be a ground unto us, of exerciſing thoſe graces that tend to ſettle the ſoule

Esther. 6. 1.

Divinum conſilium dum devitatur impletur, humana ſapientia, dum reluctatur comprehenditur. Greg.

Exod. 10. 11.

ſoule in all events. As,

1. Hence to lay our hand upon our mouthes, and command the ſoule an holy *ſilence*, not daring to yeeld to the leaſt riſing of our hearts againſt God. *I was dumbe, and opened not my mouth, becauſe thou didſt it*, ſaith *David*. Thus *Aaron* when he had loſt his *two ſonnes*, both at *once*, and that by *fire*, and by fire *from heaven*, which carried an evidence of Gods great diſpleaſure with it, yet *held his peace*. In this *ſilence* and *hope* is *our ſtrength*. Fleſh and bloud is proane to expoſtulate with God, and to queſtion his dealing, as wee ſee in *Gedeon, Ieremie, Aſaph, Habacuck*, and others. *If the Lord be with us, why then is all this befallen us?* but after ſome ſtrugling betweene the *fleſh* and the *ſpirit* the concluſion will be, *yet* howſoever

1

Pſal. 39. 9.

Levit. 10. 1. 2.

Pſal. 73. 1.

ſoever matters goe, *God is good to Iſrael.* Where a fearefull ſpirit, and a melancholy temper, a weake judgement, and a ſcrupulous and rawe conſcience meete in one, there *Sathan* and *his*, together with mens *owne hearts*, which like *Sophiſters* are continually cavilling againſt themſelves, breed much diſquiet, and makes the life uncomfortable. Such therfore ſhould have a ſpeciall care as to growe in knowledge, ſo to ſticke cloſe to ſure and certaine grounds, and bring their conſciences to the rule. Darkneſſe cauſeth feares. The more light, the more cõfidence. When wee yeeld up our ſelves to God, we ſhould reſolve upon *quietneſſe*, and if the heart ſtirres preſently uſe this check of *David, Why art thou diſquieted?*

Gods wayes ſeeme oft to us full

full of contradictions, becauſe his courſe is to bring things to paſſe by contrary meanes. There is a myſterie not onely in Gods *decree* concerning mans eternall eſtate, but likewiſe in his *providence*, as why hee ſhould deale unequally with men, otherwiſe equall. His judgements are a great depth, which wee cannot fadome, but they will ſwallowe up our thoughts & underſtandings. God oft wraps himſelfe in a cloude, and will not be ſeene till afterward. Where wee cannot trace him, wee ought with S^t. *Paul* to *admire* and *adore* him. When wee are in heaven, it will be one part of our happineſſe, to ſee the harmony of thoſe things, that ſeeme now confuſed unto us. All Gods dealings will appeare beautifull in their due ſeaſons, though we for the preſent

ſee

ſee not the contiguity, and linking together of one thing with another.

2 2. Hence likewiſe proceedes a holy reſigning of our ſelves to God, *who doth all things according to the counſell of his owne will.* His *will* is a wiſe will, it is guided by *counſell*, a ſoveraigne prevailing will. The onely way to have our *will*, is to bring it to Gods will. *If wee could delight in him, wee ſhould have our hearts deſire.* Thus *David* yeelds up himſelfe unto God; *Here I am, let the Lord deale with mee as ſeemeth good unto him.* And thus *Eli* when God fore-told by *Samuel* the ruine of his houſe, quiets himſelfe, *It is the Lord, let him doe what ſeemeth him good.* Thus our bleſſed *Saviour* ſtayes himſelfe, *Not my will, but thy will be done.* And thus the people of God,

Voluntas dei, neceſſitas rei.

2 Sam. 15. 26.

1 Sam. 3. 18.

God, when *Paul* was resolved to goe to *Ierusalem*, submitted, saying, *The will of the Lord be done*; a speech fit to proceed out of the heart and mouth of a Christian. Acts 21.14. *Vox verè Christianorum.*

Wee may desire and long after a change of our condition, when wee looke upon the *greevance* it selfe, but yet remember still that it be with reservation, when wee looke upon the *will of God*, as, *How long Lord, holy and true, &c.* Out of inferiour reasons wee may with our Saviour desire a removall of the *cup*, but when we looke to the supreame *reason of reasons*, the *will of God*, here wee must stoope and kisse the rod. *Thus humbling our selves under his mighty hand*, which by murmuring and fretting we may make more heavie, but not take off, still adding new guilt and pulling Revel. 6.10.

pulling on new judgements.

3 3. The way patiently to *suffer* Gods will, is to inure ourselves first to *doe* it. *Passive* obedience springs from *active*. Hee that endures any thing, will endure it quietly, when he knowes it is the will of God, and considers that what ever befalls him, comes from his good pleasure. Those that have not inured themselves to the yoake of *obedience*, will never endure the yoake of *suffering*, they fume and rage *as a wilde Bull in a net*, as the Prophet speakes. It is worth the considering, to see two men of equall parts under the same crosse, how quietly and calmely the one that establisheth his soule on Christ, will beare his afflictions, whereas the other rageth as a *foole*, and is more beaten.

No-

Nothing ſhould diſpleaſe us, hat pleaſeth GOD ; neither hould any thing be pleaſing to s, that diſpleaſeth him. This onformity is the ground of omfort. Our owne will takes way God, as much as in it lyes. *f wee acknowledge God in all our ayes, hee will direct our pathes, nd leade us the way that we ſhould e.* The quarrell betwixt God nd us is taken up, when *his* ill, and *our* will are *one*; when ee have ſacrificed our ſelves, nd our wills unto God; when, hee is higheſt in himſelfe, ſo is will hath the higheſt place our hearts. Wee finde by ex- erience, that when our wills e ſo ſubdued, that wee de- ght *to doe*, what God would ave us doe, and *to be* what God ould have us be, that then weet peace preſently riſeth to he ſoule.

Propria voluntas deum quantum in ipſa eximit. Pro.3.6. Eſay 48.10.

When

When wee can ſay, Lord, i
thou wilt have mee poore an
diſgraced, I am content to be ſo
If thou wilt have me ſerve the
in this condition I am in, I wil
gladly doe ſo. It is enough t
me that *thou* wouldſt have it ſo
I deſire to yeeld readily, hum
bly, and cheerefully, to thy diſ
poſing *providence*. Thus a godl
man ſayes *Amen*, to Gods *Amen*
and puts his *fiat* and *placet* t
Gods. As the *Sea* turnes all ri
vers to its owne relliſh; ſo hee
turnes all to his owne ſpirit, an
makes whatſoever befalls him
an exerciſe of ſome vertue. A
Heathen could ſay, that calami
ties did rule over men, but a
wiſe man hath a ſpirit over-ru
ling all calamities, much more
Chriſtian. For a man to be i
this eſtate, is to enjoy heaven
the world under heaven; God
Kingdome comes where *his will*
the

thus done and ſuffered.

None feele more ſweet expe-rience of Gods *providence*, then thoſe that are moſt reſolute in their obedience. After we have given glory to God in relying upon his *wiſedome*, *power*, and *trueth*, wee ſhall finde him im-ploying *theſe* for our direction, aſſiſtance, and bringing about of things to our deſired iſſue, yea above what ever we looked for, or thought of.

In all caſes that fall out, or that wee can put to our ſelves, as in caſe of *extremity*, *oppoſitiõ*, *ſtrange accidents*, *deſertion* and *damps of ſpirit*, *&c.* here wee may take *Sanctuary*, that wee are in cove-nant with him, who ſits at the ſterne and rules all, and hath committed the government of all things to his *Sonne* our *Bro-ther*, our *Ioſeph*, *the ſecond perſon* in heaven. Wee may be ſure no hurt

hurt ſhall befall us, that hee can hinder; and what cannot hee hinder *that hath the keyes of hell and of death*? unto whom we are ſo neere, that hee carries *our names in his breaſt, and on his ſhoulders*, as the *high Prieſts* did thoſe of *the twelve Tribes*. Though his *Church* ſeemes a *widdowe* neglected, yet hee will make the world know, that ſhee hath a *Husband* will right her in his good time.

Queſt. *But it may be demanded, what courſe is to be taken, for guidance of our lives in particular actions, wherein doubts may ariſe, what is moſt agreeable to the will of God.*

I *Anſw.* 1. Wee muſt not put all carelesly upon a *providence*, but firſt conſider what is *our* part, and ſo farre as God prevents us with light, and affords us helps and meanes, wee muſt not be failing in our duty. We ſhould neither out-

out-runne, nor be wanting to *providence.* But in perplexed ca-ſes, where the reaſons on both ſides ſeeme to be equally ballan-ced, ſee whether part makes more for the maine end the *glo-ry of God*, the *ſervice of others*, and advancement of *our owne ſpiritu-all good.* Some things are ſo cleare and even, that there is not a *beſt* betweene them, but *one* may be done as well as the *other*, as when two wayes equally tend to one and ſame place.

Summa ratio quæ pro religione facit.

2. Wee are *not our owne*, and therefore muſt not ſet up our ſelves. Wee muſt not conſult with *fleſh and blood* either in our ſelves or others, for ſelfe-love will deprave all our actions, by ſetting before us corrupt ends. It conſiders not what is beſt, but what is ſafeſt. By-reſpects ſway the ballance the wrong way. 2

3. When things are cleare, 3

and Gods will is manifeſt, further *deliberation* is dangerous, and for the moſt part argues a falſe heart, as wee ſee in *Balaam*, who though hee knew Gods minde, yet would be ſtill conſulting, till God in judgement gave him up to what his *covetous* heart led him unto. A man is not fit to deliberate, till his heart be purged of falſe aymes, for elſe God will give him up to the darkneſſe of his owne ſpirit, and he will be alwayes warping unfit for any byas. Where the aymes are good, there God delighteth to reveale his good pleaſure. Such a ſoule is levell and ſuitable to any good counſell, that ſhall be given, and prepared to entertaine it. In what meaſure any luſt is favoured, in that meaſure the ſoule is darkned. Even *wiſe Solomon*, whileſt he gave way to his *luſt*, had like

to

to have loſt his wiſedome.

Wee muſt looke to our place wherein GOD hath ſet us; if wee be in ſubjection to others, *their* authority ought to ſway with us. Neither is it the calling of thoſe that are ſubjects, to enquire over-curiouſly into the myſteries of government, for *that*, both in peace and warre breeds much diſturbance, and would trouble all deſignes.

The lawes under which wee live, are particular determinations of the law of God in ſome duties of the *ſecond table.* For example; The Law of God ſayes, *Exact no more then what is thy due.* But what in particular is *thy* due, and what *another* mans, the lawes of men determine, and therefore ought to bee a rule unto us ſo farre as they reach; though it bee

Nimis angusta innocentia est ad legem bonum esse.

too narrow a rule to bee good *onely* so farre as mans law guides unto. Yet *law* being the joynt reason and consent of many men for publique good, hath an use for guidance of all actions that fall under the same. Where it dashes not against Gods law, what is agreeable to *law*, is agreeable to *conscience*.

The law of God in the due enlargement of it, to the least beginning and occasions is exceeding broad, and allowes of whatsoever stands with the light of reason, or the bonds of humanitie, civility, &c. and whatsoever is against these, is *so farre* against Gods law. So that higher rules be looked too in the first place, there is nothing lovely, or praise-worthy among men, but ought to be seriously thought on.

Nature of it selfe is wilde and untamed, and impatient of the yoake

yoake, but as beasts that cannot endure the yoake at first, after they are enured a while unto it, beare it willingly, and carry their work more easily by it: So the yoake of obedience, makes the life regular and quiet. The meeting of authority, and obedience together, maintaines the order and peace of the world.

Though blindfold obedience, such as our *Adversaries* would have, be such as will never stand with sound peace of conscience, which alwayes looks to have light to direct it; (for else a blinde conscience would breed blinde feares) yet in such doubtfull cases wherein we cannot winde out our selves, wee ought to light our candles at others, whom we have cause to thinke by their *place* and *parts* should see further then wee. In matters of outward estate, wee

will have men skilfull, of our counsell; and Christians would finde more sound peace, if they would advise with their godly and learned Pastours & friends. Where there is not a direct word, there is place for the counsell of a prudent man. And it is a happinesse for them whose *businesse* is much, and *parts* not large, to have the benefit of those that can give ayme, and see further then themselves. The meanest Christian understands his owne way, and knowes how to doe things with better advantage to his soule, then a graceless though learned man yet is still glad of further discovery. *In counsell* there is peace *the thoughts* being thus *established.*

Sententia bene virit.

When wee have advised and served Gods *providence* in the use of meanes, then if it fall out

otherwiſe then wee looke for, wee may confidently conclude, that God would not have it ſo, otherwiſe to our griefe we may ſay, it was the fruit of our owne raſhneſſe.

Where we have cauſe to think that we have uſed better means in the ſearch of grounds, and are more free from partiall affections then others, there wee may uſe our owne adviſe more ſafely. Otherwiſe what we doe by conſent from others, is more ſecure and leſſe offenſive, as being more countenanced.

In advice with others, it is not ſufficient to be generally wiſe, but experienced and knowing in that we aſke, which is an honour to Gods gifts where wee finde them in any kinde. When wee ſet about things in *paſſion*, wee worke not as men or Chriſtians, but in a beaſtiall manner.

The more paſſion, the leſſe diſcretion; becauſe paſſion hinders the ſight of what is to be done. It clouds the ſoule, and puts it on to action without adviſement. Where paſſions are ſubdued, and the ſoule purged and cleared, there is nothing to hinder the impreſſion of Gods ſpirit; the ſoule is fitted as a cleane glaſſe to receive light from above. And that is the reaſon why *mortified men* are *fitteſt* to adviſe with in the particular caſes incident to a Chriſtian life.

After all adviſe, extract what is fitteſt, and what our ſpirits doe moſt bend unto: For in things that concerne our ſelves, God affords a light to diſcerne out of what is ſpoken, what beſt ſuiteth us. And every man is to follow moſt what his owne *conſcience*, (after information) dictates unto him; becauſe con-

ſcience

science is Gods deputy in us, and under God most to be regarded, and whosoever sinnes against *it*, in his owne construction sinnes against God. God vouchsafeth every Christian in some degree, the grace of *spirituall prudence*, whereby they are enabled to discerne what is fittest to bee done in things that fall within their compasse.

7 It is good to observe the particular becks of providence, how things joyne and meete together: fit occasions and suting of things, are intimations of Gods will. *Providence* hath a language, which is well understood by *those* that have a familiar acquaintance with Gods dealing; they see a trayne of providence, leading one way more then to another.

8 Take especiall heede of not greeving the spirit, when hee offers

offers to be our guide, by stu
dying evasions, and wishing the
case were otherwise. This is to
be Law-givers to our selves,
thinking that *wee* are wiser then
God. The use of discretion is
not to direct us about the end,
whether we should doe well or
ill (for a single heart alwayes
aymes at good:) but when wee
resolve upon doing well, and
yet doubt of the manner how
to performe it: discretion looks
not so much to what is lawfull
(for that is taken for granted,
but what is most expedient. A
discreete man lookes not to
what is *best*, so much as what is
fittest, in such and such respects,
by eying circumstances, which
if they sort not, doe vary the na
ture of the thing it selfe.

And because it is not in *man*
to know his owne wayes, wee
shou'd looke up unto *Christ*, the
great

reat *Councellour* of his *Church*, o vouchsafe the spirit of coun- ell and direction to us : that ay *make our way plaine before us*, y suggesting unto us, *this is the ay walke in it*. Wee owe God his respect, to depend upon im for direction in *the particu- r* passages of our lives, in re- ard that hee is our *Soveraigne*, nd his will is the *rule*, and wee re to be accountable to him, as ur *Iudge*. It is God onely that an see through businesses, and l helpes and lets that stand bout.

After wee have rolled our lves upon God, we should im- ediatly take that course hee nclines our hearts unto, with- ut further distracting feare. therwise it is a signe wee *com- it not our way unto him*, when ee doe not quietly *trust him*, t remaine still as thoughtfull,

as

as if wee did not truſt him. After *prayer* and *truſt* followes *the peace of God*, and a heart voyd of further dividing *care*. We ſhould therefore preſently queſtion our hearts, for queſtioning his *care*, and not regard what *feare* will be ready to ſuggeſt, for that is apt to raiſe concluſions againſt our ſelves, out of ſelfe-conceited grounds, whereby wee uſurpe upon God, and wrong our ſelves.

Phil. 2. 4.

It was a good reſolution of the *three young men* in *Daniel*, *Wee are not carefull to anſwere thee O King*. Wee know our duty, let God doe with us, as hee pleaſeth. If *Abraham* had hearkned to the voyce of nature, hee would never have reſolved to ſacrifice *Iſaack*, but becauſe hee caſt himſelfe upon Gods providing, God in *the Mount* provided a *Ramme* in ſtead of his *Sonne*.

Dan. 3.

But for the better ſettling of *ur truſt in God*, a further diſco-ery is neceſſary then of the *na-ure* and *providence* of God; for hough the *nature* of God be ritten in the book of the *Crea-ures* in ſo great letters, as hee hat runnes may read; & though he *providence* of God appeares the order and uſe of things; t there is *another booke* where-y to know the will of God to-ards *us*, and our duty towards *m*: Wee muſt therefore have knowledge of the *promiſes* of od, as well as of his *providence*; r though God hath diſcove-d himſelfe moſt graciouſly in hriſt unto us, yet had we not a ord of *promiſe*, wee could not ve the boldneſſe to build up-Chriſt *himſelfe*; therefore m the ſame grounds (that *re is a God*) there muſt bee a ealing of the will of God, for

There muſt be a diſcovery of the *minde* of God, as well as of his *nature*.

elſe wee can never have an
firme *truſt* in *him* further the
he offers himſelfe to bee *truſted*
Therefore hath God opened hi
heart to us in his *word*, and re
ched out ſo many ſweet *promiſe*
for us to lay hold on, and ſtoo
ped ſo low, (by gracious *cond*
ſcending mixed with *authorit*
as to enter into a Covenan
with us to performe all thing
for our good: for *Promiſes a*
(as it were) the ſtay of the ſou
in an *imperfect* condition, and
is *faith* in them, untill all *prom*
ſes ſhall end in *performance*, an
faith in *ſight*, and *hope* in *poſſe*
ſion.

Now theſe promiſes are 1. f
their *ſpring* from whence th
1. proceed, *free ingagements of G*
for if he had not bound himſe
who could? and 2. they are f
2. their value *pretious*, & 3. forthe
3. *extent* large, even of all thin
th

hat conduce to happineſſe; and
4. for their *vertue* quickning and
ſtrengthning the ſoule, as com-
ming from the love of God, and
conveying that love unto us by
is *ſpirit* in the beſt fruits therof
nd 5. for their *certainty*, they are
s ſure as the Love of God in
Chriſt is, upon which they are
ounded, and from which *no-*
hing can ſeparate us. For all
romiſes are either Chriſt him-
lfe, (*the promiſed ſeed*) or elſe
hey are of good things made
o us *in him* and *for him*, and ac-
ompliſhed for his ſake; they
re all made *firſt* to him as *heire*
f the promiſe, as *Angell of the Co-*
enant, as *head* of his body, and
s our Elder brother &c. for
romiſes being the fruits of
Gods love, and Gods love be-
g founded *firſt* on Chriſt, it
uſt needs follow that all the
romiſes are both made, and

4.

5.

Rom. 8. 39.

made good to us in and through
Hebr.13.8. him, who is *yesterday and to day, and for ever the same.*

That wee should not call
Gods love into question, hee
1. not onely gives us his *word*, but
2. a binding word *his promise*, and
not onely a *naked* promise, but
3. hath entred into *Covenant* with
us, founded upon full satisfacti-
on by the blood of Christ, and
4. unto this Covenant *sealed by the*
blood of the Lord Jesus, he hath
added the *seales* of *Sacraments*
and unto this he hath added his
5. *Oath*, that there might bee no
place left of doubting to the di-
strustfull heart of man; there is
no way of securing *promises a-*
mongst *men*, but God hath taken
the same to *himselfe*, and all to
this end, that wee might not
only *know* his mind towards us,
but be fully *perswaded* of it, that
as verily *as he lives*, he will make
good

ood what ever he hath promi-
ed for the comfort of his Chil-
ren. What greater assurance
an there be, then for Beeing *it*
elf to lay his beeing to pawne?
nd for life *it selfe* to lay life to
awne, and all to comfort a
oore soule?

The boundlesse and rest-
esse desire of mans spirit will
ever bee stayed without some
iscovery of the *chiefe good*
nd the way to attaine the
me: men would have beene
darkenesse about their
nall condition and the way to
ease God and to pacifie and
rge their consciences, had not
e word of God set downe the
ring and *cause* of all evill to-
ther with the cure of it, & di-
cted us how to have commu-
on with God, and to rayse
r selves above all the evill
hich we meet withall betwixt

us and happineſs, and to make us every way *wiſe to ſalvation*. Hence it is that the *Pſalmiſt* preferres the manifeſtation of God by his *word*, before the manifeſtation of him, in his moſt glorious *workes*.

Pſal. 19.7.

And thus we ſee the neceſſity of a double principle for *faith* to relye on, 1. *God*, and 2. *the word of God* revealing his wil unto us, and directing us to make uſe of all his *Attributes, Relations, & providence* for our good; and this *word* hath its ſtrength from him who gives a beeing and an accompliſhment unto it; for *words* are as the authority of *him* that uttereth them is; When we look upon a *Graunt* in the word of a *King*, it ſtayes our mindes becauſe wee know he is able to make it good; and why ſhould it not ſatisfie our ſoules to looke upon *promi-*

ſes

es in the word of a God? whose words, as they come from his *truth* and expresse his *goodnesse*, so they are all made good by his *power* and *wisedome*.

By the bare word of God it is that the *heavens* continue, and the *earth* (without any other foundation) hangs in the mids of the world; therefore well may the soule stay it self on *that*, even whē it hath nothing else in sight to relye upon; By his word it is that the *covenant* of *day* & *night*, & the preservation of the world from any further *overflowing of waters* continueth; which if it should fayle, yet his covenant with his people shall abide firme for ever, though the whole frame of nature were dissolved.

When we have *thus* gotten a sure foundatiō for the soule to lay it selfe upon, Our next care must be (by *Trusting*) to build on the same;

Trust must answer the *truth* of God.

same; All our misery is either in having a *false foundation*, or else in *loose building* upon a true; therefore having so strong a ground as Gods *Nature*, his *providence*, his *promise* &c to build upon, the only way for establishing our soules is (*by trust*) to relye firmely on him.

Why *faith* so requisite in Christians.

Now the reason why *Trust* is so much required, is because 1. it *emptieth* the soule, and 2. by emptying enlargeth it, and 3. seasoneth and fitteth the soule to joyne with so gracious an object, and 4. filleth it by carrying it out of it selfe unto God, who presently (so soone as he is *trusted in*) conveyes himselfe and his goodnesse to the soule; and thus *we* come to have the comfort, and *God* the glory of all his excellencies. Thus salvation comes to be sure unto us, whilest *faith* looking to the *promises*

1.
2.
3.
4.

ises (and to God freely offe-
ng grace *therein*) resignes up it
lfe to God, making no further
ueſtion from any unworthineſs
f its owne.

And thus we returne to God
cleaving to him, from whom
ee fell by *diſtruſt*, living under
new covenant meerly *of grace*;
nd no *grace* fitter then that
hich gives all to Chriſt, conſi-
ering the fountaine of all our
ood is (out of our ſelves) *in him*
being ſafeſt for us (who were
ill husbands at the firſt) that
ſhould be ſo, therefore it is fit
ee ſhould have uſe of ſuch a
race that will carry us out of
ur *ſelves* to the ſpring head.

Ierem. 31. 3.

The way then whereby *faith*
ieteth the ſoule, is, by raiſing
above all diſcontentments and
ormes here below, and pitch-
g it upon God, thereby uni-
ng it to him, whence it drawes

vertue

vertue to oppose & bring under whatsoever troubles its peace. For the soule is made for God, and never findes *rest* till it returnes to him againe; when God and the soule meet, there will follow contentment; God (simply considered) is not all our happinesse, but God as *trusted in*; and Christ as wee are made *one with him*; The soule cannot so much as *touch* the *hemme* of *Christs garment*, but it shall finde *vertue comming from him* to sanctifie & settle it; God in Christ is full of all that is good; whē the soule is *emptyed*, *inlarged* and *opened* by *faith* to receive goodnesse offered, there must needs follow sweet satisfaction.

Mat. 9. 20.

Directions about trusting.

For the better strengthning of our *trust*, it is not sufficient that wee trust *in God* and his *truth* revealed, but wee must do it

it by *light* & *ſtrength* from him: Many beleev in the truth by *humane* arguments, but no arguments will convince the ſoule but ſuch as are fetched from the *inward* nature, and *powerfull* worke of truth it ſelfe; No man can know God, but by God; None can know the *Sunne*, but by its owne light; None can know the *truth* of God (ſo as to build upon it) but by the truth *it ſelfe* and the *ſpirit* revealing it by its *own light* to the ſoule; that ſoule which hath felt the power of truth in caſting it downe, and rayſing it up againe, will eaſily be brought to *reſt* upon it; It is neither *education*, nor the authority of *others* that profeſſe the ſame *truth*, or that we have been ſo taught by men of *great parts* &c will ſettle the heart, untill wee finde an *inward power* and *authority* in the *truth it ſelfe* ſhining

1. It muſt be by divine light.

ning in our hearts by its *owne* beames; hence comes unsetled-neſſe in time of *troubles*, becauſe we have not a *ſpiritual diſcerning* of ſpirituall things. Supernaturall truths muſt have a ſupernaturall power to apprehend thē, therefore God createth a ſpirituall *eye* and *hand* of the ſoule which is *faith*.

In thoſe that are truely converted, all *ſaving truths* are tranſcribed out of the *Scripture* into their hearts, *they are taught of God*; So as they find all truths both concerning the *ſinful eſtate*, & the gracious & *happy eſtate* of man *in thēſelves*; they carry a *divinity* in them & about them, ſo as from a ſaving *feeling* they can ſpeake of *converſion* of *ſinne*, of *grace*, and the *comforts of the ſpirit &c.* and from this acquaintance are ready to yeeld and give up themſelves *to truth* revealed

Eſay 54.13.

vealed and *to God* speaking by it. *Truſt* is never found but upon a ſpirituall *conviction* of the truth and goodneſſe we rely upon, for the effecting of which the ſpirit of God muſt likewiſe *ſubdue* the *rebellion* and *malice* of our *will*, that ſo it may be ſutable and level to *divine* things, and reliſh them as they are; wee muſt apprehend the *love of God* and the fruits *of it* as better then life it ſelfe, and then chooſing and *cleaving* to the ſame will ſoone follow; for as there is a fitneſſe *in divine truths* to all the neceſſities of the ſoule, ſo the Soule muſt be fitted *by them* to *ſavour* and *apply* them to *it ſelfe*; and then from an *harmony* betweene the *ſoule* & *that* which it applyes it ſelfe unto, there will follow not onely *peace* in the ſoule, but *joy* and *delight* ſurpaſſing any contentment in the world beſides. As

2. By ſubduing and changing the will.

3. By carrying the whole soule to God.

As there is in God to satisfie the whole soule, so *trust* carryes the whole soule to God; this makes *trust* not so easy a matter, because there must be an exercise of every faculty of the soule or else our trust is *imperfect* and lame; there must be a *knowledge of him* whom wee trust, and *why* we trust, an *affyance* and *love &c.* Only *they that know God will trust in him*; not that knowledge alone is sufficient, but because the sweetnesse of *Gods love* is let into the soule thereby, which draweth the whole soule to *him*; Wee are bidden to *trust perfectly* in God therefore seeing we have a God so *full of perfection* to trust in wee should labour to trust perfectly in him.

4. By puting cases to our selves.

And it is good for the exercise of *trust* to put *cases* to ourselves of things that probably

may fal out, and then returne to our ſoules to ſearch what ſtrength wee have if ſuch things ſhould come to paſſe; thus *David* puts caſes; perfect *faith* dares put the hardeſt caſes to its ſoule, and then ſet God againſt *all* that may befall it. Pſal. 3. 6. Pſal. 46. 3. Pſal. 27. 3.

5. By fitting the promiſe to every conditiō of our lives.

Againe, labour to fit the *promiſe* to every condition thou art in; there is no *condition* but hath a *promiſe* ſutable, therefore no conditiō but wherein God may be *truſted*, becauſe his *truth* and *goodneſſe* is alwaies *the ſame*; And in the promiſe, looke both to the good *promiſed*, and to the faithfulneſs & love of the *promiſer*; It is not good to looke upon the *difficulty* of the thing wee have a promiſe againſt, but who promiſeth it, & for whoſe ſake, and ſo ſee all good things *in Chriſt* made over to us.

6. By truſting in God *alone*.

Wee ſhould labour likewiſe for

for a *single heart* to trust in God *onely*; there is no readier way to fall then to trust *equally* to two stayes, whereof *one* is rotten, and the *other* sound; therefore as in poynt of *doctrine* wee are to relye upon Christ *onely*, and to make the Scriptures our rule *only*; So in life and *conversation*, what ever wee make use of, yet wee should *enioy* and relye *upon God* only; for either God is trusted *alone* or not at all, those that trust to other things *with God*, trust not *him* but upon *pretence* to carry their *double mindes* with lesse checke.

7. Againe, labour that thy soule may answer all the *Relations* wherein it stands to God, by

1. *cleaving* to him 1. as a *Father* by
2. trusting on his care, 2. as a *teacher*, by following his direction,
3. 3. as a *Creator* by dependance on
4. him, 4. as a *husband* by inseparable

ble affection of love to him, 5. as a *Lord* by obedience &c. And then wee may with comfort expect whatsoever good these *Relations* can yeeld: All which, God regarding more *our* wants, and weaknesses, then *his owne* greatnes, hath taken upon him. Shall these *Relations* yeeld comfort from the *creature*, and not from *God himselfe*, in whom they are in their highest perfection? Shall God make other *fathers* and *husbands* faithfull, and not be faithfull *Himselfe*? All our Comfort depends upon labouring to make these *Relations* good to our soules.

5.

8. By trusting God for all things in all times.

And as wee must *wholly* and *onely* trust in God, so likewise we must trust him in all conditions and times, for all things that we stand in need of, untill that time comes, wherein wee shal stand in need of nothing: for

as the ſame care of God moved him to *ſave* us, & to *preſerve us* in the world til we be put in poſſeſſion of ſalvation; So the ſame *faith* relyes upon God for *heaven* and all neceſſary *proviſion* till wee come thither; It is the office of *Faith* to quiet our ſoules in all the neceſſities of this life, & we have continuall uſe of truſting while wee are *here*: For even when we have things, yet God ſtill keepes the bleſſing of them in his owne hands, to hold us in a continuall dependance upon him: God traynes us up this way, by exerciſing our *truſt* in leſſer matters, to fit us for greater; thus it pleaſeth God to keepe us in a depending condition, untill he ſee his owne time but ſo good is God that as he intends to give us what we *wait for*, ſo will hee give us the grace and ſpirit of faith, to

ſuſtain

ſuſtaine our ſoules in waiting till wee injoy the ſame. The unrulineſſe of a *naturall* ſpirit is never diſcovered more, then when God *deferrs*, therfore we ſhould labour the more not to withdraw our attendance from God.

9. By truſting God when it ſees no help.

Further wee muſt know that the condition of a Chriſtian in this life, is *not to ſee* what hee truſts God for, (*hee lives by faith and not by ſight*) and yet that there is ſuch a vertue in *faith*, which makes *evident* & preſent things to come and *unſeene*: Becauſe God where he gives an *eye* of *faith*, gives alſo a glaſſe of the *word* to ſee things *in*, and by ſeeing of them in the *truth* and *power* of him that *promiſeth*, they become *preſent*, not onely to the *underſtanding* to apprehēd them, but to the *will* to reſt upō them, and to the *affections* to joy in them:

2 Cor. 5. 7.

them; It is the nature of *faith* to worke, when it *seeth nothing*, and oftentimes best of all *then*, because God shewes himself more clearely in his *power*, *wisedome*, and *goodnesse*, at such times; and so his glory shines most, and faith hath *nothing else* to looke upon then, whereupon it gathers all the forces of the soule together, to fasten upon God.

Why God suffers his children to fall into great extremities.

It should therefore be the chiefe care of a Christian to strengthen his *faith*, that so it may answer Gods manner of dealing with him in the worst times; for God usually (1. that hee might perfectly mortifie our confidence in the creature, and 2. that hee might the more *indeere* his *favours* and make them *fresh* and new unto us, and 3. that the *glory* of deliverance may bee entirely *his* with

without the creatures ſharing with him; and 4. that our *faith* and *obedience* may be *tryed* to the uttermoſt, and diſcovered) ſuffers his children to fall into great *extremities* before hee will reach forth his hand to helpe them, as in *Iobs* caſe, &c. Therefore Chriſtians ſhould much labour their hearts to *truſt* in God in the *deepeſt extremities* that may befall them, even when *no light* of comfort *appeares* eyther from *within*, or *without*, yea, then (eſpecially) when all other comforts fayle; *deſpaire* is oft the ground of *hope*; when the darkneſſe of the night is thickeſt, then the morning begins to dawne; that which (to a man unacquainted with Gods dealings) is a ground of utter *deſpaire*, the ſame (to a man acquainted with the waies of God) is a riſe of exceeding

4.

Chriſtians ſhould truſt God moſt in the worſt times. Eſay 50:10.

comfort; for *infinite* power, and goodneſſe can never be at a loſſe, neither can faith which lookes to *that* ever be at a ſtand, whence it is that both *God* and *Faith* worke beſt alone; In a hopeleſſe eſtate a Chriſtian will
1. ſee ſome *doore of hope* opened, 1. becauſe God ſhews himſelfe neereſt to us, when wee ſtand moſt in need of him; *helpe Lord, for vaine is the helpe of man*: God is never more ſeene then in the
Pſal. 31.7. *Mount*; He *knowes our ſoules beſt*, and our ſoules know him beſt
2. *in adverſity*; *then* he is moſt *wonderfull in his Saints*. 2. becauſe our prayers *then* are (*ſtrong cryes*) fervent and frequent; God is ſure to heare of us at ſuch a time, which pleaſeth him well, as delighting to heare the *voice* of his *Beloved*.

For our better incouragement in theſe ſad times, and to helpe

helpe our *truſt* in God the more, wee ſhould often call to minde the former *experiences*, which either our *ſelves* or *others* have had of Gods goodneſſe, & make uſe of the ſame for our ſpirituall good; *Our Fathers truſted in thee*, (ſaith the head of the Church) *and were not confounded*; Gods *truth* and *goodneſſe* is unchangeable, *hee never leaves thoſe that truſt in him*; ſo likewiſe in our owne experiences, wee ſhould take notice of Gods dealings with us in ſundry kindes, how many wayes hee hath refreſhed us, and how good wee have found him in our worſt times; After wee have once tryed *him* and *his truth*, wee may ſafely truſt him; God will ſtand upon his credit, hee never failed any yet, and hee will not beginne to breake with us; If his *nature* and his *word*, and his former *dealing* hath

10. By calling to minde former experiences of Gods love.

Pſal. 22. 4.

Pſal. 9. 10.

hath beene ſure and ſquare, why ſhould our hearts be wavering? *thy word* (ſaith the Pſalmiſt) *is very pure* (or tryed) *therefore thy ſervant loveth it*; the word of God is *as ſilver tryed in the furnace, purified ſeaven times*; It is good therefore to obſerve and lay up Gods dealings; Experience is nothing elſe, but a multiplyed remembrance of former bleſſings, which will helpe to multiply our faith; tryed *truth* & tryed *faith* unto it, ſweetly agree and anſwer one another; It were a courſe much tending to the quickning of the faith of Chriſtians, if they would communicate one to another their mutuall experiences, this hath formerly beene the cuſtome of Gods people. *Come and heare all ye that feare God, and I will declare what he hath done for my ſoul*; And *David* vrgeth this as a reaſon to God

Pſal.119.140.

Pſal.12.6.

Chriſtians ſhould cõmunicate their experiences.

Pſal.66.16.

God for *deliverance*, that then *the righteous would compasse him about*, as rejoycing in the experience of Gods goodnesse to *him*; The want of this makes us upon any new tryall to call Gods care and loue into question, as if hee had never formerly beene good unto us; whereas every *experiment* of Gods loue should refresh our faith upon any fresh onset; God is so good to his children even in this world, that hee traynes them up by daily renewed *experiences* of his fatherly care; for besides those many *promises* of good things to *come*, hee gives us some evidence and taste of what wee beleeve *here*; that by that which we *feele* we might be strengthned in that wee *looke for*, that so in both (1. *sense* of what wee feele, and 2. *certainty* of what we looke for) we might have full support.

Psal. 142. 7.

But

11. By walking in the wayes of God.

But yet we must *trust God*, as hee will be trusted, (namely, *in doing good*;) or else we doe not trust him but *tempt* him; Our commanding of our soules to trust in God, is but an *Eccho* of what God commands us first; and therefore in the same manner *hee* commands us, we should command *our selves*. As God commands us to trust him in doing good, so should wee *commit our soules* to him *in well doing*, and trust him when wee are about his *owne* workes, and not in the workes of darkenesse; wee may safely expect God in his *waies of mercy*, when wee are in his waies of *obedience*; For *Religion* as it is a doctrine of what is to bee *beleeved*, so it is a doctrine according to *godlinesse*; and the mysteries of *faith* are *mysteries of godlinesse*; because they cannot bee beleeved, but they will inforce

a

godly converſation; where any
e impreſſion of them is, there
holineſſe alwaies bred in that
le; therefore a ſtudy of *holi-*
ſſe muſt goe *joyntly* together
th a ſtudy of *truſting* in God;
ith lookes not onely to *promi-*
, but to directions to *duty*, and
eeds in the ſoule a liking of
hatſoever pleaſeth God; There
a *mutuall* ſtrēgthning in things
at are good; *truſting* ſtirres to
ty, and duty *ſtrengthens* truſt-
g, by increaſing our liberty &
oldneſſe with God.

Againe, wee muſt maintaine
our ſoules, a *high eſteeme* of the
race of *faith*; the very *tryall*
hereof is more *pretious* then
old. What then is the grace of
ith it ſelfe, and the *promiſes*
hich it layeth hold on? certain-
y they tranſcend in *worth* what-
ver may draw us from God;
hence it is that the ſoule ſets a
high

12.
By ſetting a high price upō Faith.
1 Pet. 1. 7.

high price upon them, and o
faith that beleeves them; It i
impoſſible that any thing in th
world ſhould come betwixt th
heart and *thoſe things* (if once w
truely lay hold on them) to un
dermine *faith* or the *comfort* w
have by it; the heart is neve
drawne to any ſinfull *vanity*, o
frighted with any terrour o
trouble, till *faith* firſt loſeth th
ſight and *eſtimation* of divin
things, and forgets the *neceſſit*
and *excellency* of them. Our Sa
viour Chriſt when hee would
ſtirre up a deſire of *faith* in hi
Luke 17. 6. Diſciples, ſhewed them the po
wer and excellency of the ſame
great things ſtirre up *faith* an
keepe it aboue, and faith keepe
the ſoule that nothing elſe ca
take place of abode in it; when
Hoſ. 8. 12. the *great things of God* are
brought into the heart *by faith*,
what is there in the whole world
that

at can out bid them? Assu-
nce of these things upon spiri-
all grounds, over-rules both
se and *reason*, or what ever else
evailes with carnall hearts.

That *faith* may take the better
ace in the soule, and the soule
God, the heart must continu-
ly be taught of what *little*
rth all things else are, as *repu-*
tion, *riches*, and *pleasures*, &c.
d to see their *nothingnesse* in
e *word* of God, and in experi-
nce of our selves and others,
at so our heart being *weaned*
om these things, may *open* it
lfe to God, and imbrace things
a higher nature; otherwise
ser things will bee neerer the
ule then *faith*, and keepe pos-
ssion against it, so that *faith*
ill not be suffered to set up a
rone in the heart; There must
ee an *unlooſing* of the heart, as
ell as a *fastning* of it, and God
helpes

The means to get an high esteem of *Faith*, is to undervalue all things else.

helpes us in both: for (beſides th
word diſcovering the vanity o
all things elſe out of God) th
maine ſcope of Gods dealin
with his children in any dange
or affliction whatſoever, is t
imbitter all other things bu
himſelfe unto them; Indeed it
the power of god *properly* whic
makes the heart to *truſt*, but ye
the ſpirit of God uſeth *this w*
to bring all things elſe *out of t*
queſt with us in compariſon
thoſe ineſtimable good thing
which the ſoule is *created, redu*
med, and *ſanctified* for; God is v
ry jealous of our *truſt*, and c
indure no *Idoll of jealouſie* to b
ſet up in our hearts. Therefo
it behooves us to take notic
not onely of the *deceitfulneſſe*
things, but of the deceitfulne
of *our hearts* in the uſe of the
Our hearts naturally hang loo
from God, and are ſoone rea

to joyne with the *creature*; Now the more we obſerve our hearts in this, the more wee take them off, & labour to ſet them where they ſhould bee placed; for the more wee *know* theſe things, the leſſe wee ſhall *truſt* them.

Ob. But may we not truſt in *riches*, and *friends*, & other outward helpes at all?

Anſ. Yes, ſo farre as they are ſubordinate to God our chiefe ſtay, with reſervation and ſubmiſſion to the Lord, only ſo farre, and ſo long as it ſhall pleaſe him to uſe them for our good. Becauſe God ordinarily conveyes his helpe and goodneſſe to us by ſome creature; we muſt truſt in God to bleſſe every mercy wee enjoy, and to make all helpes ſerviceable to his love towards us. In a word wee muſt *truſt* and uſe them *in* and *under* God, and do as if all were taken away, yet to

to thinke God (being *all sufficient*) can doe without them, whatsoever he doth by them for our good. *Faith* preserves the *chastitie* of the soule, and *cleaving* to God is a spirituall *debt* which it oweth to *him*, whereas cleaving to the *creature*, is spirituall *adultery*.

It is an error in the *foundation* to substitute *false objects* either in *Religion*, or in Christian *Conversation*; for 1. in *Religion* trusting in false objects as *Saints*, and *workes*, &c. breeds false *worship*, and false worship breeds *Idolatry* and so Gods *jealousie*, and *hatred*. 2. In Christian *Conversation* false objects of trust breeds *false Comforts*, and *true feares*; for in what measure wee *trust* in any thing that is *uncertaine*, in the same measure will our griefe be when it failes us; the more men relye upon deceitfull Crutches

1.

2.

the

the greater is their fall; God can neither indure *falſe* objects, nor a *double object*, (as hath beene ſhewed) for a man to rely upon any thing *equally* in the ſame ranke with himſelfe; for the propounding of a double object, argues *a double heart*, and a double heart is alwaies *unſetled*, for it will regard *God* no longer then it can injoy that which it joynes together with *him*; Therefore it is ſaid *you cannot ſerve two Maſters*, not ſubordinate one to another; whence it was that our Saviour told thoſe *worldly men* which followed him, *that they could not beleeve in him, becauſe they ſought honour one of another*; and in caſe of competition, if their *honour* and *reputatiõ* ſhould come into queſtion, they would be ſure to be falſe to Chriſt, and rather part with *him* then their owne credit and eſteeme in the world.

Iames 1.8.

Luke 16.13.

Iohn 5.44.

David (here) by charging his ſoul to *truſt in God*, ſaw there was nothing elſe that could bring true *reſt* and quiet unto him; for whatſoever is *beſides* God; is but a *creature*; and what ever is in the creature, is but *borrowed*, and at Gods diſpoſing, and *changeable*, or elſe it were not a creature; *David* ſaw his error ſoone, for the *ground* of his diſquiet was truſting *ſomething elſe* beſides God, therefore when hee began

Pſal. 30. 6. to ſay, *My hill is ſtrong, I ſhall not bee moved*, &c. then preſently *his ſoule was troubled*: out of God there is nothing fit for the ſoule to ſtay it ſelfe upon; for

1. *out ward* things are not fitted

1. to the *ſpirituall* nature of the ſoule; they are *dead* things and cannot touch *it* being a *liuely ſpirit*, unleſſe by way of taint.

2. They are beneath the

2. worth of the ſoule, and there-

fore

fore debase the soule, and draw it lower then *it selfe*. As a *Noble* woman, by matching with a *meane* person much iniures her selfe, especially whē *higher* matches are offered. Earthly things are not given for *Stayes* wholly to rest on, but for *Comforts* in our way to Heaven; they are no more fit for the soule, then that which hath many *angles* is fit to fill up that which is *round*, which it cannot doe, because of the unevennesse & void places that wil remaine; Outward things are never so wel fitted for the soule, but that the soule will presently see some voidnesse & emptinesse in them, and in it selfe in cleaving to them; for that which shall be a fit object for the soule, must be 1. for the nature of it *spirituall*; (as the soule it selfe is) 2. *cōstant*, 3. *full*, and *satisfying* 4. of equall

continuance with it, and 5. alwaies yeelding *freſh* contents: we caſt away *flowers*, after once we have had the *ſweetnes* of them, becauſe there is not *ſtill* a freſh ſupply of ſweetneſſe. What ever comfort is in the *creature*, the ſoule will ſpend quickly, and looke ſtill for more; whereas the comfort we have in God is *undefiled* and *fadeth not away*; How can we truſt to *that* for comfort, which by very *truſting* proves uncomfortable to us? Outward things are onely ſo farre forth good, as we *doe not* truſt in them; *thornes* may be *touched*, but not *reſted* on, for then they will pierce; wee muſt not ſet our hearts upon thoſe things which are never evill to us, but when wee *ſet our hearts upon them*.

Pſal. 62, 10.

By truſting any thing but God, wee make it 1. an *Idoll*, 2. a *curſe* and not a *bleſſing*, 3. it will prove

Ierem. 17. 5.

a *lying vanity* not yeelding that good which we looke for, and 4. a *vexation* bringing that evill upon us wee looke not for.

Of all men *Solomon* was the fitteſt to judge of this, becauſe 1. hee had a large heart able to cõprehend the variety of things, and 2. (being a mighty King) had advantages of procuring all outward things that might give him ſatisfaction, and 3. he had a deſire anſwerable, to ſearch out and extract what ever good the creature could yeeld; and yet upon the *tryall* of all, hee paſſeth this verdict *upon all*, that they are *but vanity*; whileſt he labored to finde that which hee ſought for in them, he had like to have loſt himſelfe; and ſeeking too much to ſtrengthen himſelfe by forreyne combination, he weakned himſelfe the more thereby untill hee came to know where the Eccleſ. 1. 2.

Eccles.12.13. *whole of man* consists. So that now wee need not try further conclusions after the peremptory sentence of so wise a man.

But our nature is still apt to think there is some secret good in the *forbidden fruit*, and to buy wisdome dearely, when wee might have it at a cheaper rate, even from former universall experience.

It is a matter both to be wondred at and pittied, that the soule having God in Christ set before it, alluring it unto him, that he might raise it, inlarge it, and fill it, and so make it above all other things, should yet debase and make it selfe narrower and weaker by leaning to things meaner then it selfe.

The Kingdome, Soveraignty, & large command of *Man*, continueth while he rests upon God in whō he raignes (in some sort

over

over all things under him; but ſo ſoone as he remooves from God to any thing elſe, hee becomes weake and narrow and ſlaviſh preſently; for

The ſoule is as that is which it relyes upon, if on *vanity* it ſelfe becomes vaine; for that which contents the ſoule muſt ſatisfie all the wants and deſires of it, which no particular thing can doe, and the ſoule is more ſenſible of a little thing that it *wants*, then of all other things which it injoyes.

But ſee the *inſufficiency* of all other things (out of God) to ſupport the ſoule, in their ſeverall degrees. *Firſt* All *outward* things can make a man no happier, then outward things can doe, they cannot reach beyond their proper ſpheare: but our *greateſt* grievances are *ſpirituall*. And as for inward things, whe- 1. 2.

ther *gifts* or *graces*, they cannot be a sufficient stay for the mind; for 1. *gifts* as policy, & wisdome &c. they are at the best very defective, especially when we *trust in them*; for *wisedome* makes men often *to rebell*, & thereupon God delighteth to blast their projects: None miscarry oftner then men of the *greatest parts*; as none are oftner drowned then those that are most *skilfull* in swimming, because it makes them *confident*.

Esay 47. 10.

And for *grace* though it bee the beginning of a new creature in us, yet it is but a *creature*, and therefore *not* to be *trusted* in, nay by trusting in it wee imbase it, and make it more *imperfect*; so farre as there is truth of grace, it breeds distrust of our selves, and carries the soule out of it selfe to the fountain of strength.

And for any workes that pro-

roceed from grace, by *truſting* herunto they prove like the *reede* of Ægypt, which not only *eceives* us, but *hurts* us with the linters: Good workes are *good* ut confidence in them is hurt- ull; and there is more of our *wne* in them (for the moſt part) o humble us, then of Gods pirit to imbolden us ſo farre s to truſt in them. Alas they ave nothing from us, but *weak- eſſe* and defilement, and there- ore *ſince the fall* God would ave the object of our *truſt* to be *ut* of our ſelves) *in him*; and to hat purpoſe he uſeth all meanes o take us out of *our ſelves*, and rom the *creature*, that *hee* onely ight bee *our truſt*.

3.

Yea wee muſt not truſt *truſt it elfe*, but God whom it relyes n, who is therefore called our *ruſt*. All the glorious things hat are ſpoken of *truſt* are one- ly

4.

ly made good by God in Christ who (as *trusted*) doth all for us.

God hath prescribed *trust*, as the way to carry our soules to *himselfe*, in whom wee should only rely, and not in our imperfect *trust* which hath its ebbing and flowing; Neither will *trust* in God himselfe for the *present* suffice us for *future* strength and grace, as if *trusting* in God *to day* would suffice to strengthen us for *to morrow*; but we must renew our trust for *fresh* supply, upon every fresh *occasion*. So that we see God *alone* must be the *object* of our *trust*.

There is still left in mans nature a desire of *pleasure*, *profit* and of what ever the *creature* presents as *good*, but the desire of gracious good is altogether lost, the soule being wholly infected with a contrary tast. Man hath a nature capable of *excellency*, and desirous of it, and the spi-

t of God *in* and *by the word* re-
eales where true excellency is
o bee had; but corrupt nature
aving God seeketh it elsewhere
nd so crosseth its owne desires,
ll the *spirit* of God discouers
here these things are to be had
nd so *nature* is brought to its
ght frame againe, by turning
he streame into the right cur-
ent; *Grace*, and *sinfull nature*,
ave the same generall *object* of
omfort; onely *sinfull nature*
eekes it in *broken Cisterns*, and
race in the *fountaine*; the begin-
ing of our true happinesse is
rom the discovery of *true* and
alse objects, so as the soule may
lerely see what is best & safest,
nd then stedfastly rely upon it.

It were an happy way to make
he soule better acquainted
with trusting in God, to labour
o subdue at the *first* all unruly
inclinations of the soule to
earthly

We should labour to subdue the *first* inclination of our soules to the creatures

earthly things, and to take advantage of the first tenderneſſe of the ſoule, to weede out that which is ill, and to plant *knowledge* and *love* of the beſt things in it; otherwiſe where affections to any thing below get much ſtrength in the ſoule, it will by little & little be ſo overgrowne that there will be no place left in it, either for (*object* or *act*) God or truſt; God cannot come to take his place in the heart by *truſt*, but where the powers of the ſoul are brought under to regard *him* & thoſe great things he brings with him above all things elſe in the world beſide.

In theſe glorious times wherein ſo great a *light* ſhineth; whereby ſo great things are diſcovered, what a ſhame is it to bee ſo narrow hearted as to fixe upon *preſent* things; Our aymes and affections ſhould be ſutable to

the

e things themſelves ſet before
; Our hearts ſhould bee more
d more *inlarged*, as things
e more and more revealed to
; Wee ſee in the things of this
e, as *wiſedome* and *experience*
creaſeth, ſo our aymes and *de-*
res increaſe likewiſe; A young
eginner thinkes it a great mat-
r if hee have a little to *begin*
ithall, but as hee growes in
ading, and ſeeth further
aies of getting, his thoughts
d deſires are raiſed higher;
hildren thinke as *Children*, but 1 Cor. 13. 11.
per age puts away childiſh-
eſſe, when their underſtandings
e *inlarged* to ſee, what they did
ot ſee before; wee ſhould never
eſt till our hearts according
o the meaſure of *revelation* of
hoſe excellent things which
od hath for us, have anſwera-
le apprehenſion of the ſame.
h if we had but faith to anſwer
thoſe

those glorious truths which God hath revealed, what manner of lives should we leade?

13. Our *trusting* should follow Gods order of promising.

Lastly, (to adde no more) our *trusting* in God, should follow Gods order in *promising*, the first promise is *of forgivenesse of sinne* to repentant beleevers. next *of healing* and *sanctifying* grace, then 3. *the inheritance of the Kingdome of Heaven, to them that are sanctifyed*, 4. and then the promises *of all things needfull for our way to the Kingdome* &c. Now answerably, the soule being inlightned to see its dãger, should looke *first* to Gods mercy in Christ *pardoning sinne*, because sinne onely divides betwixt God and the soule, *next* to the *promises* of *grace* for the leading of a Christian life, for true faith desires *healing* mercy, as well as *pardoning* mercy, and then *Heaven* and all things that may bring

ing us thither.

By all this we see that it is not easy a matter as the world kes it, to bring *God* & the *soule* gether by *trusting* on him; It ust be effected by the *mighty wer* of God, *raising up* the ule to himselfe, to lay hold on the glorious *power*, *good-sse*, and other *excellencies* that e in *him*; God is not only the *ject*, but the working *cause* of r *trust*; for such is our prone-sse to liue by *sense*, and natu-ll *reason*, & such is the strange-esse and height of *divine* things, ch our inclination to a *selfe fficiency* and contentment in e *creature*; and so hard a mat-er is it to take off the soule from *lse* bottomes, by reason of our *nacquaintance* with God and his ayes; besides such guilt still emaines upon our soules for ur rebellion and unkindnesse to-

Ephes. 1. 20.

towards God, that it makes us afraid to entertaine serious thoughts of him; and so great is the distance betwixt his *infinite* Majesty, (before whom the very *Angells* doe cover their faces) and *us*, by reason of the *unspiritualnesse* of our nature, being opposite to his most *absolute* purity, that wee cannot be brought to any *familiarity* with the Lord (so as to come into his holy presence with *confidence* to rely upon *him*, or any comfort to have communion with him, till our hearts bee sanctified and lifted up by *divine vigour* infused into them.

Though there be some *inclination* by reason of the remainder of the image of God in us to an outward *morall* obedience of the *Law*, yet alas, wee have not onely *no seeds* of *Euangelicall* truths and of faith to believe

hem, but an utter *contrarietie* n our *natures* (as corrupted) ey- her to this, or any other good. When our conſcience is once awaked, wee meditate no- hing but *feares* and *terrors*, and dare not ſo much as thinke of n angry God, but rather how ee may eſcape and flye from im. Therefore together with deepe conſideration of the rounds wee have of *truſting* God, it is neceſſary wee ſhould hinke of the indiſpoſition of ur hearts unto it, eſpecially hen there is greateſt neede hereof, that ſo our hearts may e forced to put up that petiti- n of the *Diſciples*, to God; *ord increaſe our faith. Lord help s againſt our unbeleeving hearts c.* By *Prayer* and holy thoughts irred up in the uſe of the eanes, wee ſhall feele divine rength infuſed and conveyed

into our soules to *trust*.
The more care we ought to have to maintaine our trust in God, because (besides the hardnes of it) it is a radicall and *fundamentall* grace; it is as it were the *mother roote* and great *veyne* whence the exercise of all graces have their beginning and strength. The decay of a plant though it *appeares* first from the withering of the twigs and branches, yet it arises chiefely from a decay in the roote; So the decay of grace may appeare to the view *first* in our *company*, *carriage*, and *speeches*, &c. but the primitive and *originall* ground of the same, is weaknesse of *faith* in the heart; therefore it should bee our wisedome (especially) to looke to the feeding of the *roote*; wee must 1. looke that our *principles* & *foundation* be good and 2. build strongly upon them

Defects in *life* rise from defects in *trust*.

and 3. *repaire* our building every day as continuall breaches ſhall bee made upon us, either by *corruptions* and *temptations* from *within* or *without*; And wee ſhall finde that the maine breaches of our lives ariſe either from *falſe* principles, or *doubts*, or *mindleſſe* of thoſe that are *true*: All ſinne is a turning of the ſoule from God to ſome other ſeeming good, but this proceeds from a former turning of the ſoule from God by diſtruſt. As faith is the firſt returne of the ſoule to God, ſo the firſt degree of departing from God is by *infidelity*, and from thence comes a departure by *other ſinnes*, by which (as ſinne is of a winding nature) our unbeleefe more increaſeth, and ſo the rent and breach betwixt our ſoules and *God* is made greater ſtill (which is that Sathan would

have) till at length by departing further and further from him, wee come to have that peremptory sentence of *everlasting departure* pronounced against us; so that our departure from God *now* is a degree to separation *for ever* from him. Therefore it is Sathans maine care to come betweene *God* and the *Soule*, that so unlooſing us from God, wee might more easily bee drawne to *other things*; and if he drawes us to other things, it is but only to unlooſe our hearts from God the more; for hee well knowes whileſt our ſoules cleave cloſe to God, there is no prevailing againſt us by any created policy or power.

Sathans ſtudy is to unlooſe our hearts from God.

It was the curſed policy of *Balaam* to adviſe *Balak* to *draw* the people from *God* (by *fornication*) that ſo God might bee drawne from *them*: the ſinne of their

their baſe *affections* crept into the very ſpirits of their *minde*, and drew them from God to Idolatry: Bodily *adultery* makes way for *ſpirituall*; An unbeleeving heart is an ill heart, and a treacherous heart, becauſe it makes us to *depart from God*, the *living* God, &c. Therefore wee ſhould eſpecially take heed of it as wee love our lives, yea our beſt life which ariſeth from the vnion of our ſoules with God. Heb. 3. 12.

None ſo oppoſed as a *Chriſtian*, and in a Chriſtian nothing ſo oppoſed as his *faith*, becauſe it oppoſeth whatſoever oppoſes God, both *within* and *without* us: it captivates and brings under whatſoever riſes up againſt God in the heart, and ſets it ſelfe againſt whatſoever makes head againſt the ſoule.

And becauſe miſtake is very dangerous, and wee are prone

to conceive that to *truſt in God* is an eaſy matter, therefore it is needfull that wee ſhould have a right conceit of this *truſt* what it is, and how it may bee diſcerned, leaſt wee truſt to an *untruſty* truſt, & to an unſteady ſtay.

What truſt in God is.

We may by what hath been ſaid before, partly diſcerne the *nature* of it, to bee nothing elſe but an exerciſe of faith wherby looking to God in Chriſt through the *promiſes*, wee take off our ſoules from all other ſupports, and lay them upon God for deliverance and upholding in all *ill, preſent* or *future*, felt *or* feared, and the obteining of all *good*, which God ſees expedient for us.

The tryall of *truſt*.

Now that wee may diſcerne the *truth* of our *truſt in God* the better, wee muſt know that true truſt, is *willing* to bee *tryed* and ſearched; and can ſay to God

I.

It *can* and is *willing* to endure tryall.

as

as *David*, *Now Lord what wait I for, my hope is in thee*; and as it is willing to come to tryall, so it is able to endure tryal, and to hold out in opposition, as appeares in *David*; If faith hath a *promise* it will rely and rest upon it, say flesh and bloud what it can to the contrary; true faith is as large as the *promise*, and wil take Gods part against whatsoever oppose it. Psal. 39. 7.

2. It lookes to *all* the promises.

And as faith singles not out one part of divine truth to beleeve and rejects another, so it relyes upon God for every good thing *one* as wel as *another*; the ground whereof is this, the same love of God that intends us heaven, intends us a supply of all necessaries that may bring us thither. A child that beleeves his father will make him *Heyre*, doubts not but hee will provide him food and nourishment, and give him

Fides non elegit objectum.

breeding ſutable to his future condition; It is a vaine pretence to beleeve that God will give us heaven, and yet leave us to ſhift for our ſelves in the way.

3. It makes the ſoule bold.

Where *truſt* is rightly planted, it gives *boldneſſe* to the ſoule in going to God, for it is grounded upon the diſcovery of Gods

1. love firſt to us, and ſeeth a warrant from him for whatſoever it truſts him for; though the things themſelves bee never ſo great, yet they are no greater then God is willing to beſtow;

2. againe, *truſt* is bold becauſe it is grounded upon the worthineſſe of a *Mediator* who hath made way to Gods favour for us, and appeares now in heaven to maintaine it towards us.

4. yet humble.

Yet this boldneſſe is with *humility*, which carries the ſoule out of it ſelfe; & that *boldneſſe* which the ſoule by truſt hath with god,

is

from God himselfe; it hath no-
hing to alleadge from it selfe
ut its owne emptinesse & Gods
ulnesse, its owne sinfulnesse and
Gods mercy, its owne humble
bedience, and Gods command;
ence it is that the true belee-
ers heart is not lifted up, nor
wells with *selfe confidence*; as
ust comes *in* that goes *out*; trust
never planted and growes but
n an humble and low soule;
ust is a holy *motion* of the soule
o God, and motion arises from
want; those (and those only) seek
ut abroad that want succour at
ome; *Plants* move not from
lace to place because they find
ourishment where they stand;
ut *living* creatures seek abroad
or their food, and for that end
ave a power of mooving from
lace to place; and this is the rea-
on why *trust* is expressed by *go-*
ng to God.

Motus ex indigentia.

Here-

5. Truſt is dependant.

Hereupon *truſt* is a *dependa* grace anſwerable to our depe dant condition; it lookes upo all things it hath or deſires t have, as comming from God a his free grace and power; it de reth not only *wiſedome*, but to wiſe in *his* wiſdome, to ſee in light, to be *ſtrong* in *his* ſtreng the thing it ſelfe contents n this grace of *truſt*, but Gods bl ſing and love in the thing, it ca not for any thing further th it can have it with Gods favo and good liking.

6. and obſequious

Hence it is that *truſt* is an o ſequious and an obſerving grac ſtirring up the ſoule to a deſi of pleaſing God in all things, a to a feare of diſpleaſing him; H that pretends to truſt the Lo in a courſe of offending, m truſt to this that God will me him in another way then h lookes for: Hee that is a tena

curteſy will not offend his
ord; hence it is that the Apo-
e inforceth that exhortation
worke out our ſalvation with Phil.2.12.13.
re and trembling, becauſe it
God that worketh the *will*
d the *deed*, & according to *his*
od pleaſure not *ours*; There-
re *faith* is an effectuall wor-
ng *grace*, it workes in Heaven
th God, it workes *within us*
mmanding all the powers of
e ſoule, it workes *without us*
nquering whatſoever is in the
orld on the *right hand* to draw
from God, or *on the left* hand
diſcourage us; it workes a-
inſt *Hell* and the powers of
rkneſſe; and all by vertue of
ſting as it draweth ſtrength
om God; It ſtirs up all other
aces and keepes them in exer-
ſe, and thereupon the *acts* of
her graces are attributed to
ith as *Heb.*11. It breeds a holy
jealouſie

jealousie over our selves, lest w
give God just cause to stop t
influence of his grace towar
us, so to let us see that we stan
not by our owne strength: tho
that take liberty in things the
either *know* or *doubt* wil displea
God, shew they want the *fea*
of God, and this want of fea
shews their want of *dependanc*
and therefore want of *trust*; d
pendancy is alwayes very r
spective, it studieth conten
ment and care to comply; th
Heb. 12.5. was it made *Enoch walke wit*
God, and study how to please him
when we know nothing can do
us good or hurt but *God*, i
drawes our chiefe care to ap
prove our selves to him. Obedi
ence of *faith* and obedience o
life will goe together; & there
fore hee that commits his soul
to God to *save*, will commit hi
soule to God to sanctifie an
guid

ide in a way of well pleasing: ot only the *tame*, but the most age *creatures*, will bee at the ck of those that feede them, ough they are ready to fall olently upon others: disobedi- ce therefore is against the inciples of *nature*.

1 Pet. 4.

This *dependancy* is either in e use of meanes, or else when eanes fayles us; true *dependancy* exactly carefull of all meanes. hen God hath set downe a urse of meanes, wee must not pect that God should alter s ordinary course of provi- nce for us; deserved *disap- intment* is the fruit of this pre- mptuous confidence; the more ee depend on a wise Physiti- , the more wee will observe s *directions* and be carefull to e what hee prescribes; yet wee ust use the meanes *as meanes*, d not set them in Gods roome, for

7. It serveth Gods providence in the use of meanes.

for that is the way to blast ou
hopes; The way to have an
thing taken away and not bles
is to *set our heart* too much upo
it. Too much griefe in partin
with any thing, shews too muc
trust in the enjoying of it; An
therfore he that uses the meane
in *faith* will allwayes joyne *pra*
er unto God, from whom as *eve*
ry good thing comes, so likewis
doth the *blessing* and succes
thereof; where much indeavou
is and little seeking to God, i
shewes there is little trust; th
Tim.5.5. *Widdow* that trusted in God, *con*
tinued likewise *in prayers day an*
night.

The best discovery of our no
relying too much on meanes, is
when all meanes fayle, if we ca
still relye upon God, as being
still where he was, & hath waie
of his owne for helping of us
either immediately from *him*
selfe

ſe, or by ſetting a worke *other*
eanes (and thoſe perhaps very
likely) ſuch as wee thinke not
. God hath waies of his *owne*.
braham never honoured God
ore, then when hee truſted in
od for *a ſon* againſt the courſe
nature, and when hee had a
nne, was ready to *ſacrifice him*, Gen. 22.
on confidẽce that God would
iſe him from the dead againe.
his was the *ground* upon which
aniell with ſuch great authori-
y reprooved *Balthazar* that
e had not a care *to glorify God*, Dan. 5. 23.
whoſe hand *his breath was, and*
his waies. The greateſt honour
ee can doe unto God, is when
ee ſee *nothing* but rather all
ntrary to that wee looke for,
n to ſhut our eies to inferiour
ings below and looke altoge-
er upon his *Alſufficiency*; God
n convey himſelfe more com-
rtably to us when hee pleaſeth
without

without meanes then *by* meane
True *truſt* as it ſets God highe
in the ſoule, ſo in *danger* & *wa*
it hath preſent recourſe to hi
Prov. 30. 26. as the *Conyes* to the *Rockes*.

8. It runnes not before God.

And becauſe Gods times a
ſeaſons are the beſt, it is an e
dence of true *truſt* when we c
waite Gods leiſure, and n
make haſte and ſo runne befo
God; for elſe the *more* haſt t
worſe ſpeed; God ſeldome mak
any promiſe to his Children, b
he exerciſeth their truſt in *wa*
ting long before, as *David* for
Kingdome, *Abraham* for a *ſon*
the *whole world* for *Chriſts co*
ming, &c.

9. It ſtills and quiets the ſoule upon good grounds.

One maine evidence of tr
truſt in God *is here in the tex*
wee ſee here it hath a *quieti*
and a ſtilling vertue, for it ſtay
the ſoule upon the fulneſſe
Gods *love* joyned with his *ab*
lity to ſupply our wants and r

lee

leeve our neceſſities, though faith doth not (at the firſt eſpecially) ſo ſtay the ſoule, as to take away all ſuſpitious feares of the contrary: There be ſo manie things in trouble that preſſe upon the ſoule, as hinder the joyning of God and it together, yet the prevailing of our unbelefe is taken away, the raigne of it is broken. If the touch of Chriſt in his abaſement on earth drew vertue from him, Certaine is that *faith* cannot touch Chriſt in heaven, but it will draw a quieting and ſanctifying vertue from him, which will in ſome meaſure ſtop the iſſues of an unquiet ſpirit; the Needle in the Compaſſe will ſtand forth, though with ſome trembling.

A Ship that lyes at Anchor may be ſomething toſſed, but yet it ſtill remaines ſo faſtned,

that it cannot be caried away by winde or weather; the soule after it hath cast anchor upon God, may (as wee see here in *David*) be disquieted a while, but this unsetling tends to a deeper setling; the more we *believe*, the more we are *established*, faith is an establishing grace, *by faith we stand*, and stand *fast*, and are able to withstand whatsoever opposeth us. For what can stand against God, upon whose truth and power *faith* relyes? The devill feares not us, but him whom wee flye unto for succour; It is the ground we stand on secures us, not our selves.

As it is our happines, so it must be our endeavour to bring the soule close to God, that nothing get betweene, for then the soule hath no sure footing. When we step from God, Sathan steps in by some temptation or other presently

presently. It requires a great deale of *selfe denial* to bring a soule either swelling with *carnall confidence*, or sinking by feare and *distrust* to lye levell upon God, and cleave fast to him; Square will lie fast upon Square; but our hearts are so full of unevenneſſe, that God hath much adoe to square our hearts fit for him, notwithstanding the soule hath no rest without this.

The use of *trust* is best known in the worst times, for naturally in sicknes we trust to the Physitian, in want to our wit & shifts, in danger to policie & the arme of flesh, in plenty to our present supply, &c. but whē we have nothing in view, thē indeed should God be *God* unto us. In times of distresse, when hee shewes himselfe in the wayes of his mercy and goodnesse, then wee should especially magnifie his

name, which will move him to discover his excellencies the more, the more we take notice of them. And therefore *David* strengthens himselfe in these words that he hoped for better times, wherein God would shew himselfe more gracious to him, because he resolved *to prà se him.*

This trusting joynts the soule againe, and sets it in its own true resting place, and sets God in his owne place in the soule, that is, the highest; and the creature in its place which is to be under God, as in its owne nature, so in our hearts. This is to ascribe Psal. 29. 2. *honour due unto God*, the onely way to bring peace into the soule: Thus if we can bring our hope & trust to the God of hope, and trust, we shall stand impregnable in all assaults, as will best appeare in these particulars.

To begin with troubles of the spirit.

ſpirit, which indeed are the ſpirit of troubles, as diſabling that which ſhould vphold a man in all his troubles. A ſpirit ſet in tune, and aſſiſted by a higher ſpirit, will ſtand out againſt ordinary aſſaults, but when God, (the God of the ſpirits of all fleſh) ſhall ſeeme contrary to our ſpirits, whence then ſhall we finde reliefe?

Here all is ſpirituall, God a *ſpirit*, the ſoule a *ſpirit*, the terrours *ſpirituall*, the devill who joynes with theſe a *ſpirit*; yea, that which the ſoule feares for the time to come, is *ſpirituall*, & not only ſpiritual, but *eternall*, unleſſe it pleaſeth God at length to breake out of the thick cloud, wherewith hee covers himſelfe, and ſhine upon the ſoule, as in his owne time he will.

In this ſtate, comforts themſelves are uncomfortable to the

soule; it quarrels with every thing, the better things it heares of, the more it is vexed. Oh what is this to mee, what have I to doe with these comforts, the more happinesse may be had, the more is my griefe; As for comforts from Gods inferiour blessings, as *friends, children, estate,* &c. the soule is ready to misconstrue Gods end in all, as not intending any good to him thereby.

In this condition God doth not appeare in his owne shape to the soule, but in the shape of an enemie; and when God seemes against us, who shall stand for us? Our blessed Saviour in his agonie had the *Angels* to comfort him; but had he beene a meere man, and not assisted by the Godhead, it was not the comfort (no not) of Angels that could have upheld him,

him, in the ſenſe of his fathers withdrawing his countenance from him. Alas then what will become of us in ſuch a caſe if we be not ſupported by *a ſpirit of power*, and the power of an almighty ſpirit?

If all the temptations of the whole world, and hell it ſelfe were muſtered together, they were nothing to this, whereby the great God ſets himſelfe contrary to his poore creature. None can conceive ſo, but thoſe that have felt it. If the hiding of his face wil ſo trouble the ſoule, what will his frowne and angry looke doe? Needes muſt the ſoule be in a wofull plight, when as God ſeemes not onely to be abſent from it, but an enemy to it. When a man ſees no comfort from above, and lookes inward and ſees leſſe, when hee lookes about him, and ſees nothing but evi-

Nihil eſt tentatio vel univerſi mundi & totius inferni in unum cõflata, ad eam quæ deus contrarius homini ponitur. Luther.

evidences of Gods displeasure; beneath him, and sees nothing but desperation, clouds without, and clouds within, nothing but clouds in his condition here, he had neede of faith to breake through all, and see Sun through the thickest cloud.

Upon this, the distressed soule is in danger to be set upon by a *temptation*, called the temptation of *blasphemy* that is, to entertaine bitter thoughts against God, and especially against the grace and goodnesse of God, wherein hee desires to make himselfe most knowne to his creature. In those that have wilfully resisted divine truthes made known unto them, and after taste, despised them, a perswasion that God hath forsaken them, set on strongly by Sathan, hath a worse effect, it stirres up a hellish hatred against God, carrying

Tentatio blasphemiarum.

ing them to a revengefull desire of opposing whatsoever is Gods, though not alwayes openly (for then they should lose the advantage of doing hurt,) yet secretly and subtilly, and under pretence of the contrary. To this degree of *blasphemie* Gods children never fall, yet they may feele the venome of corruption stirring in their hearts, against God and his wayes which hee takes with them; and this adds greatly to the depth of their affliction, when afterward they thinke with themselves what hellish stuffe they carry in their soules. This is not so much discerned in the temptation, but after the fit is somewhat remitted.

In this kinde of desertion, seconded with this kind of temptation, the way is to call home the soule, and to check it, and charge it to trust in God, even though

though he ſhewes himſelfe an enemie, for it is but a *ſhewe*, he doth but put on a maſke with a purpoſe to reveale himſelfe the more graciouſly afterward; his manner is to worke by contraries. In this condition God lets in ſome fewe beames of light, whereby the ſoule caſts a longing looke upon God, even when he ſeemes to forſake it; it will with *Ionas* in the belly of hell, looke back to the holy temple of God, it will ſteale a looke unto Chriſt. Nothing more cõfortable in this condition, then to fly to him, that by experience knew what this kinde of forſaking meant, for this very end that hee might be the fitter to ſuccour us in the like diſtreſſe.

a Ion. 4.

Learne therefore to appeale from God to God, oppoſe his gracious nature, his ſweet promiſes to ſuch as *are in darkneſſe,*

ſo Iſay 10.

and

and see no light, inviting them to trust in him, though there appeares to the eye of sense and reason nothing but darkenesse: Here make use of that sweet Relation of God in Christ, becomming a Father to us: *Doubtlesse thou art our Father*: flesh would make a doubt of it, and thou seemest to hide thy face from us, yet *doubtlesse* thou art our Father, and hast in former time shewed thy selfe to be so, wee will not leave thee till wee have a blessing from thee, till wee have a kinder looke from thee: This *wrastling* will prevaile at length, and we shal have such a sight of him, as shall be an encouragement for the time to come, when *wee shall be able to comfort others, with those comforts whereby wee have beene refreshed our selves.* With the Saints case remember the Saints course,

63 Esay 16.

2 Cor. 1. 4.

course, which is *to trust in God.* So Christ the Head of the Church commits himselfe to that God, whose favour for the present hee felt not; So *Iob* resolves upon *trust* though God should *kill him.*

Obiect. *But these holy persons were not troubled with the guilt of any particular sinne, but I feele the just displeasure of God kindled against me for many and great offences.*

Answ. True it is, that sinne is not so sweet in the committing, as it is heavie and bitter in the reckoning. When *Adam* had once offended God, *Paradise* it selfe was not Paradise to him. The presence of God which was most comfortable before, was now his greatest terrour, had not God out of his free infinite and preventing mercy come betwixt him and hell, by the promise of the blessed seed. This seed was

made

made sinne to satisfie for sinne; sinne *passive* in himselfe to satisfie for sinne *active* in us. 2 Cor. 5. 21.

When God once charges sin upon the soule, Alas who shall take it off? When the great God shall frowne, the smiles of the creature cannot refresh us. Sinne makes us afraid of that which should be our greatest comfort; it puts a sting into every other evill; upon the seazing of any evill, either of body, soule, or condition, the guilty soule is imbittered and enraged; for from that which it feeles, it fore-speakes to it selfe worse to come. It interprets all that befalls, as the messengers of an angry God, sent in displeasure to take revenge upon it. This weakeneth the courage, wasteth the spirits, and blasteth the beauty even of Gods dearest ones. There is not the stoutest man Psal. 38.

man breathing, but if God sets his conscience against him, it will pull him down, and lay him flat, and fill him with such inward terrours, as hee shall be more afraid of himselfe, then of all the world beside. This were a dolefull case, if God had not provided in Christ a remedy for this great evill of evills, and if the holy Spirit were not above the conscience, able as well to pacifie it by the sense of Gods love in Christ, as to convince it of sinne, and the just desert thereby.

Obiect. *But my sinnes are not the sinnes of an ordinary man, my spots are not as the spots of the rest of Gods children.*

Answ. Conceive of Gods mercy as no ordinary mercy, and Christs obedience as no ordinary obedience. There is something in the very greatnesse of sinne, that may

may encourage us to goe to God, for the greater our sinnes are, the greater the glory of his powerfull mercy in pardoning, and his powerfull grace in healing will appeare. The great God delights to shew his greatnesse in the greatest things; Even men glory, when they are put upon that, which may set forth their worth in any kinde. God *delighteth* in mercy, *it pleaseth him* (nothing so well) as being his chiefe *Name*, which then wee take in *vaine*, when we are not moved by it to come unto him. Micah.7.18.

That which Sathan would use as an argument to drive us from God, wee should use as a strong plea with him. Lord the greater my sinnes are, the greater will be the glory of thy pardoning mercy. *David* after his hainous sinnes, cries not for

mercy,

Pſal. 51.

mercy, but for *aboundance* of mercie, *according to the multitude of thy mercies, doe away mine offences:* his mercy is not onely above his *owne* works, but above ours too. If wee could ſinne more then hee could pardon, then we might have ſome reaſon to deſpaire. Deſpaire is a high point of *Atheiſme*, it takes away God and Chriſt both at once. *Iudas* in betraying our Saviour, was an occaſion of his death as *man*, but in deſpairing hee did what lay in him to take away his life as *God*.

When therefore *Conſcience* joyning with Sathan, ſets out thy ſinne in its colours, labour thou by faith to ſet out *God* in his colours, infinite in mercie and loving kindneſſe. Here lies the art of a Chriſtian; It is divine Rhetorick thus to perſwade and ſet downe the ſoule.

Thy

Thy ſinnes are great, but *Adams* was greater, who being ſo newly advanced above all the creatures, and taken into ſo neere an acquaintance with God, and having ability to perſiſt in that condition if he would, yet willingly overthrew himſelfe and all his whole poſterity, by yeelding to a temptation, which though high (as being promiſed to be like unto God,) yet ſuch as he ſhould and might have reſiſted; No ſinne wee can commit, can be a ſinne of ſo tainting and ſpreading a nature, yet as hee fell by *diſtruſt*, ſo hee was recovered by *truſting*, and ſo muſt wee by relying on a ſecond *Adam*, whoſe obedience and righteouſnes *from thence raignes*, to the taking away not onely of that one ſinne of *Adam*, and ours in him, *but of all*, and not onely to the pardon of all ſinne, but Rom. 5. 17.

to a right of everlasting life. The Lord thinkes himselfe disparaged, when wee have no higher thoughts of *his mercie*, then of our *sinnes*, when wee bring God downe to our Modell, when *as the heavens are not so much higher then the earth, then his thoughts of love and goodnesse, are above the thoughts of our unworthinesse*. It is a kinde of taking away the Almighty, to limit his boundlesse mercy in Christ, within the narrow scantling of our apprehension; yet *infidelity* doth this, which should stirre up in us a loathing of it above all other sinnes. But this is Sathans fetch, when once hee hath brought us into sins against the *Law*, then to bring us into sinnes of a higher nature, and deeper danger, even against the blessed *Gospell*, that so there may be no remedy, but that mercy

Gods mercy not to be limited.

Isay 55.8.

it selfe might condemne us.

All the aggravations, that conscience and Sathan helping it, are able to raise sinne unto, cannot rise to that degree of infiniteneſſe, that Gods mercy in Christ is of. If there be a *spring* of sinne in us, there is a spring of mercy in him, and a fountaine opened daily to wash our selves in. If we sinne *oft*, let us doe as St. *Paul*, who *prayed* oft *against the prick of the flesh*. If it be a devil of long continuance, yet fasting and prayer will drive him out at length.

Zach. 13. 1.

Nothing keepes the soule more down, then sins of long continuance, because corruption of nature hath gotten such strength in them, as *nature* is added *to nature*, and custome doth so determine & sway the soule one way, that men thinke it impossible to recover themselves, they see one

Isay 55. 8. Sinnes of continuance dangerous.

linke of ſin draw on another, all making a chaine to faſten them to deſtruction, they think of neceſſity they muſt be damned becauſe cuſtome hath bred a neceſſity of ſinning in them, and conceive of the promiſe of mercy, as only made to ſuch as turne from their ſinfull courſes, in which they ſee themſelves ſo hardened, that they cannot repent.

Certaine it is, the condition is moſt lamentable, that yeelding unto ſinne brings men unto. Men are carefull to prevent dangerous ſickneſſes of *body*, and the danger of law concerning their *eſtates*; but ſeldome conſider into what a miſerable plight their ſinnes which they ſo willingly give themſelves up unto, will bring them in. If they doe not periſh in their ſinnes, yet their yeelding will bring them into ſuch a dolefull condition, that

that they would give the whole world, if they were poſſeſſours of it, to have their ſpirits at freedome from this bondage and feare.

To ſuch as bleſſe themſelves in an ill way upon hope of mercie, we dare not ſpeake a word of comfort, becauſe God doth not, but threatens his wrath, ſhall burne to hell againſt them. Yet becauſe while life continues there may be as a *ſpace*, ſo a *place*, and *grace* for repentance, theſe muſt be dealt withall in ſuch a manner, as they may be ſtayed and ſtopped in their dangerous courſes, there muſt be a ſtop before a turne.

How to deale with ſuch, as have lived long in ſinne.

And when their cõſciences are throughly awaked with ſenſe of their danger, let them ſeriouſly conſider whither ſinne, and Sathan by ſin is carrying of them, and lay to heart the juſtice of

God, ſtanding before them as an Angell with a drawne ſword, ready to fall upon them if they poſt on ſtill.

Yet to keepe them from utter ſinking, let them conſider withall, the unlimited mercy of God, as not limited to any perſon, or any ſin, ſo not to any time; there is no preſcription of time can binde God, his mercy hath no certaine date that will expire ſo as thoſe that fly unto it, ſhall have no benefit. Invincible mercie will never be conquered, and endleſſe goodneſſe never admits of bounds or end.

Bonitas invicti non vincitur, & infinita miſericordia non finitur. Fulgent.

What kinde of people were thoſe that followed Chriſt, were they not ſuch as had lived long in their ſinfull courſes? He did not onely raiſe them that were newly dead, but *Lazarus* that had lyen *foure dayes in the grave.* They thought Chriſts power

in

in raising the dead, had reached
o a short time onely, but hee
would let them know, that hee
could as well raise those that
had beene *long* as lately dead. If
Christ be the Physitian, it is no
matter of how long continuance
the disease be. He is good at all
kinde of diseases, and will not
endure the reproach of disabili-
tie to cure any. Some diseases
are the reproaches of other Phy-
sitians, as being above their skill
to helpe, but no conceit more
dangerous when we are to deale
with Christ.

"The blessed Martyr *Bilney*
"was much offended when hee
"heard an eloquent Preacher
"enveighing against sin, saying
"thus. Behold, thou hast lyen
"rotten in thy owne lusts, by
"the space of sixty yeares, even
"as a beast in his owne dung, and
"wilt thou presume in one yeare

"to goe forward towards hea-
"ven, and that in thine old age,
"as much as thou wenteſt back-
"ward from heaven to hell in
"ſixty yeares? Is not this a
"goodly argument (ſaith *Bil-*
"*ney?*) Is this preaching of re-
"pentance in the name of Ieſus?
"It is as if Chriſt had dyed in
"vaine for ſuch a man, and that
"he muſt make ſatisfaction for
"himſelfe. If I had heard (ſaith
"hee) ſuch preaching of repen-
"tance in times paſt, I had ut-
"terly deſpaired of mercie:
Wee muſt never thinke the doore of hope to be ſhut againſt us, if we have a purpoſe to turne unto God. As there is nothing more injurious to Chriſt, ſo nothing more fooliſh and groundleſſe then to *diſtruſt*, it being the chiefe ſcope of God in his word to draw our truſt to him in Chriſt, in whom is alwayes open

a

breast of mercy for humbled sinners to flye unto.

But thus farre the consideration of our long time spent in the devils service should prevaile with us, as to take more shame to our selves, so to resolve more strongly for God and his wayes, and to account it more then sufficient that wee have spent already, so much precious time to so ill purposes, and the lesse time we have, to make the more hast, to worke for God, and bring all the honour wee can to Religion in so little a space. Oh how doth it grieve those that have felt the gracious power of Christ in converting their soules, that ever they should spend the strength of their parts in the worke of his and their enemie. And might they live longer, it is their full purpose for ever to renounce their

their former wayes. There is bred in them an eternall desire of pleasing God, as in the wicked there is an eternall desire of offending him, which eternity of desires God lookes to in both of them, and rewards them accordingly, though hee cuts off the thred of their lives.

But God in wisedome will have the conversions of such as have gone on in a course of sinning (especially after light revealed) to be rare and difficult. Births in those that are ancienter, are with greater danger then in the yonger sort. God will take a course, that his grace shall not be turned into wantonnesse. He oft holds such upon the rack of a troubled conscience, that they and others may feare to buy the pleasure of sinne at such a rate. Indeede where *sinne* abounds, there *grace* superabounds, but then

Cavendum est vultus, quod dolore curatus.

hen it is where ſinne that a-
ounded in the *life*, abounds in
he *conſcience* in griefe and de-
eſtation of it, as the greateſt
vill. Chriſt groaned at the
aiſing of *Lazarus*, which hee
did not at others, becauſe that
hough to an Almighty power
ll things are alike eaſie, yet hee
will ſhew that there be degrees
of difficulties in the things them-
ſelves, and make it appeare to
us that it is ſo. Therefore thoſe
that have enjoyed long the
ſweet of ſinne, may expect the
bittereſt ſorrow and repentance
for ſinne.

Yet never give place to
thoughts of *deſpaire*, as com-
ming from him that would over-
turne the end of the Goſpell,
which layes open the riches of
Gods mercy in Chriſt, which
riches none ſet out more then
thoſe that have beene *the greateſt*
of

of ſinners, as we ſee in *Paul*. We cannot exalt God more then by taking notice, and making uſe of that great deſigne of infinite wiſedome in reconciling juſtice and mercy together, ſo as *now* he is not onely mercifull, but *juſt in pardoning ſinnes*. Our Saviour as he came towards the latter age of the world, when all things ſeemed deſperate, ſo hee comes to ſome men in the latter part of their dayes. The mercy ſhewed to *Zacchæus*, and the *good theefe* was perſonall, but the cō-fort intended by Chriſt was publike, therfore *ſtill ſtill truſt in God.*

Rom. 3. 26.

In this caſe wee muſt goe to God, with whom all things are poſſible, to put forth his Almighty power, not onely in the pardoning, but in ſubduing our iniquities. He that can make a *Camell* goe through a *needles eye*, can make a high conceited man lowly,

wly, a rich man humble. herefore never queſtion his ower much leſſe his willing- eſſe. When he is not only rea- ie to receive us when wee re- urne, but perſwades and en- reates us to come in unto him, ea after *back-ſliding* and falſe ealing with him, wherein hee llowes no mercy to be ſhewed y man, yet he will take liberty o ſhew mercy himſelfe. Ierem. 3. 2.

But I have often relapſed and allen into the ſame ſinne againe nd againe. *Obiect.*

If Chriſt will have us pardon ur brother ſeaventy ſeaven imes, can wee thinke that hee ill enjoyne us more, then hee ill be ready to doe himſelfe, hen in caſe of ſhewing mercy ee would have us thinke his houghts to be farre above ours. *Adam* loſt all by once ſinning, ut we are under a better cove- nant, *Anſw.*

nant, a covenant of mercy, and are encouraged by the Sonne to goe to the Father every day for the sinnes of that day.

Where the worke of grace is begun, sinne looses strength by every new fall; for hence issues deeper humility, stronger hatred, fresh indignation against our selves, more experience of the deceitfulnesse of our hearts, renewed resolutions untill sin be brought under. That should not drive us from God, which God would have us make use of, to flye the rather to him, since there is a throne of grace set up in Jesus Christ, wee may boldly make use of it, and let us be ashamed to sinne, and not ashamed to glorifie Gods mercy in begging pardon for sinne. Nothing will make us more ashamed to sinne, then thoughts of so free and large mercy. It will grieve

grieve an ingenuous ſpirit to offend ſo good a God. Ah that there ſhould be ſuch an heart in me, as to tire the patience of God, and damme up his goodneſſe, as much as in mee lyes; but this is our comfort, that the plea of mercy from a broken ſpirit to a gracious Father, will ever hold good. When we are at the loweſt in this world, yet there are theſe three grounds of comfort ſtill remaining. 1. That wee are not yet in the place of the damned, whoſe eſtate is unalterable. 2. That whileſt wee live, there is time and ſpace for recovering of our ſelves. 3. That there is grace offered, if we will not ſhut our hearts againſt it.

O, but every one hath his time, my good houre may be paſt. *Obiect.*

That is counſell to thee, it is not paſt if thou canſt raiſe up thy heart to God, and embrace his *Anſw.*

his goodneſſe. Shew by thy yeelding unto mercy, that thy time of mercy is not yet out, rather then by concluding uncomfortably, willingly betray thy ſelfe to thy greateſt enemy, enforcing that upon thy ſelf, which God labours to draw thee from. As in the ſinne againſt the Holy Ghoſt, *feare* ſhewes that we have not committed it. So in this, a tender heart fearing leaſt our time be paſt, ſhewes plainly that it is not paſt.

Looke upon examples, when the Prodigall in his forlorne condition was going to his Father, his *Father* ſtayed not for him, but *meetes him* in the way; he did not onely goe, but *ranne* to meete him. God is more willing to entertaine us, then we are to caſt our ſelves upon him. As there is *a fountaine opened for ſinne, and for uncleanneſſe*, ſo it

Luke 15.

living fountaine of living *wa-*
er, that runnes for ever, and
an never be drawne dry.

Here remember, that I build
ot a ſhelter for the preſump-
uous, but onely open an har-
our for the truly humbled
oule, to put himſelfe into.

Ah, there's my miſerie, If I
uld be humbled for ſinne, I might
ope for mercy, but I never yet
new what a broken heart meant,
his ſoule of mine was never as yet
enſible of the griefe and ſmart of
inne, how then can I expect any
omfert?

It is one of Sathans policies,
o hold us in a dead and a bar-
en condition, by following us
ith conceits, that we have not
orrowed in proportion to our
ffences. True it is, we ſhould
bour that our ſorrow might
n ſome meaſure anſwere the
aynouſneſſe of our ſinnes: but

Cautien.

Obiect.

Anſw.
I

Sorrow not required for it selfe: as sorrow.

wee must know *sorrow* is not required for it selfe in that degree as *faith is*; If wee could trust in God without much sorrow for our sinnes, then it would not be required, for God delights not in our sorrow as sorrow: God in mercy both requires it and works it, as thereby making us capable vessels of mercy, fit to acknowledge, value, and walk worthy of Christ; he requires it as it is a meanes to inbitter sin and the delightfull pleasure thereof unto us, and by that means bring us to a right judgement of our selves, and the creature, with which sinne commit spirituall adultery, that so wee may recover our taste before lost. And then, when with the Prodigall we returne unto our selves (having lost our selves before) wee are fit to judge of the baseneſſe of sinne, and of the

worth

worth of mercy; and so upon grounds of right reason, be willing to alter our condition, and embrace mercy upon any tearmes it shall please Christ to enjoyne.

Answ. 2. The greatest sorrow can make no satisfaction for sinne.

Secondly, if we could grieve and cast downe our selves beneath the earth, as low as the nethermost pit, yet this would be no satisfaction to God for sinne; of it selfe, it is rather an enterance, and beginning of hell.

Answ. 3.

Thirdly, wee must search what is the cause of this want of griefe which we complaine of; whether it be not a secret cleaving to the creature, and too much contentment in it, which oft stealeth away the heart from God, and brings in such contentment, as is subject to faile and deceive us, whereupon from discontentment, wee grieve,

which griefe (being carnall) hinders griefe of a better kinde.

Causes of our want of griefe for sinne.

Usually the causes of our want of griefe for sin are these. First, a want of serious consideration, and dwelling long enough upon the cause of griefe, which springs either from an unsetledness of Nature, or distractions from things without. Moveable dispositions, are not long affected with any thing. One maine use of crosses, is to take off the soule from that it is dangerously set upon, and to fix our running spirits. For though griefe for crosses hinder spirituall griefe, yet worldly delights hinder more. That griefe is lesse distant from true griefe, and therefore neerer to be turned into it.

1 Want of consideration.

Vse of crosses.

And put case we could call off our mindes from other things, and set them on griefe for our sinnes,

2 Want of a divine worke.

ſinnes, yet it is onely Gods ſpirit that can worke our hearts to this griefe, and for this end, perhaps God holds us off from it, to teach us, that hee is the teacher of the heart to grieve. And thereupon it is our duty to waite, till he reveale our ſelves ſo farre to our ſelves, as to ſtirre up this affection in us.

3 A kinde of doubleneſſe of heart.

Another cauſe may be a kind of doubleneſſe of heart, whereby wee would bring two things together that cannot ſuit. Wee would grieve for ſinne ſo farre as we thinke it an evidence of a good condition: but then, becauſe it is an irkſome taſke, and becauſe it cannot be wrought without ſevering our heart from thoſe ſweet delights it is ſet upon: hence wee are loath God ſhould take that courſe to worke griefe, which croſſeth our diſpoſition. The ſoule muſt there-

Selfe-deniall.

therefore by selfe-deniall be brought to such a degree of *sincerity* and *simplicity*, as to be willing to give God leave to worke

2 Cor. 7. 10. *this sorrow, not to bee sorrowed for*, by what way hee himselfe pleaseth. But here wee must remember againe, that this *selfe-deniall*, is not of our selves, but of God, who onely can take us out of our selves, and if our hearts were brought to a stooping herein to his worke, it would stop many a crosse, and continue many a blessing which God is forced to take from us, that he may worke that griefe in us, which he seeth would not otherwise be kindly wrought.

4 God giveth some larger spirits, and so their sorrowes become larger. Some upon quicknesse of apprehension, and the ready passages betwixt the brain and the heart, are quickly moved:

ed: where the apprehenſion is eeper, and the paſſages ſlower, here ſorrow is long in working, d long in removing. The epeſt waters have the ſtilleſt otion. Iron takes fire more owly then ſtubble, but then it olds it longer.

Againe, *God that ſearcheth and owes our hearts* (better then r ſelves) *knowes when and in hat meaſure it is fit for to grieve:* e ſees it fitter for ſome diſpo-tions, to goe on in a conſtant iefe. We muſt give that ho-our to the wiſedome of the eat Phyſitian of ſoules, to ow beſt how to mingle and iniſter his potions. And wee uſt not be ſo unkind to take it at Gods hands, when he (out f gentleneſſe and forbearance) iniſters not to us that churliſh hyſick he doth to others; but heerefully embrace any potion

5 Becauſe God ſees not griefe ſo fit for one diſpoſition as another.

that he thinkes fit to give us.

Earneſt deſire of too much ſorrow for ſin dangerous.

Some holy men have deſired to ſee their ſinne in the moſt ugly colours, and God hath heard them in their requeſts. But yet his hand was ſo heavie upon them, that they went alwayes mourning to their very graves; and thought it fitter to leave it to Gods wiſedome to mingle the potion of ſorrow, then to be their owne chooſers. For a concluſion then of this point, If we grieve that we cannot grieve, and ſo farre as it is ſinne, make it our griefe: then put it amongſt the reſt of our ſinnes, which we begge pardon of, and helpe againſt, and let it not hinder us from going to Chriſt, but drive us to him. For, herein lyes the danger of this temptation, that thoſe who complaine in this kinde, thinke it ſhould be preſumption to goe

Mr. Leaver.

to

to Christ: when as he especially calleth *the weary and heavie laden sinner to come unto him*, and therfore such as are sensible, that they are not sensible enough of their sin, must know, *though want of feeling be quite opposite to the life of Grace: yet sensiblenesse of the want of feeling, shewes some degree of the life of Grace.* The safest way in this case is, from that life and light that God hath wrought in our soules, to see and feele this want of feeling, to cast our selves and this our indispositon, upon the pardoning and healing mercy of God in Christ.

Caution.

Wee speake onely of those that are so farre displeased with themselves for their ill temper, as they doe not favour themselves in it, but are willing to yeeld to Gods way in redressing it, and doe not crosse the Spirit moving them thus with *David* to

to check themſelves, and to truſt in God. Otherwiſe, an unfeeling and careleſſe ſtate of Spirit will breed a ſecret ſhame of going to God, for removing of that wee are not hearty in labouring againſt, ſo farre as our conſcience tells us we are enabled.

The moſt conſtant ſtate the ſoule can be in, in regard of ſin, is, upon judgement to condemne it upon right grounds, and to reſolve againſt it. Whereupon *Repentance* is called *an after wiſedome and change of the minde.* And this diſpoſition is in Gods children at all times. And for *affections*, love of that which is *good*, and *hatred* of that which is *evill*; theſe likewiſe, have a ſetled continuance in the ſoule. But, *griefe* and *ſorrow* riſe and fall as freſh occaſions are offered, and are more lively ſtirred up upon ſome lively repreſentation,

The moſt conſtant ſtate of the ſoule, in regard of ſinne.

ion, to the ſoule of ſome hurt we receive by ſinne, and wrong wee doe to God in it. The reaſon hereof is, becauſe till the ſoule be ſeperated from the bodie, theſe affections have more communion with the body, and therefore they carrie more outward expreſſions, then diſlike, or abhomination in the minde doth. Wee are to judge of our ſelves more by that which is conſtant, then by that which is ebbing and flowing.

Quest. *But, what is the reaſon that the affections doe not alwayes follow the iudgement, and the choiſe or refuſall of the will?*

Answ. Our ſoule being a finite ſubſtance, is carried with ſtrength but one way at one time.

1

2. Sometime God calls us to joy as well as to grieve: and then no wonder if griefe be ſomewhat to ſeeke.

2

3. Some-

3 3. Sometimes when God calleth to griefe, and the *judgement* and *will* goeth along with God, Yet the heart is not alwayes ready, becauſe (it may be) it hath runne out ſo farre, that it cannot preſently be called in againe. Or, *the ſpirits* (*which* are the inſtruments of the ſoule) may be ſo waſted, that they cannot hold out to feed a ſtrong griefe: in which caſe, the conſcience muſt reſt in our ſetled judgement and hatred of ill; which is the ſureſt and never-failing Character of a good ſoule.

4

A never-failing character of a good ſoule.

5 5. *Oft times God in mercy takes us off from griefe and ſorrow, by refreſhing occaſions:* becauſe ſorrow and griefe are affections very much afflicting both of body and ſoule.

Queſt. *When is godly ſorrow in that degree wherein the ſoule may ſtay it ſelfe*

ſelfe from uncomfortible thoughts about its condition?

When we finde ſtrength againſt that ſinne which formerly wee fell into, and ability to walke in a contrary way: for this anſwers Gods end in griefe, one of which, is a prevention from falling for the time to come. For God hath that affection in him which hee puts into Parents, which is by ſmart to prevent their childrens boldneſſe of offending for the time to come.

Anſw. 1.

1

When the ſoule is ſufficiently humbled.

2. *When that which is wanting in griefe, is made up in feare.* Here there is no great cauſe of complaint of the want of griefe, for *this holy affection is the awband of the ſoule,* whereby it is kept from ſtarting from God and his wayes.

2

Feare is the awband of the ſoule.

3. When after griefe wee finde inward peace, for true griefe being Gods worke in us, *hee*

3

hee knowes beſt how to meaſure it. Therefore, whatſoever frame God brings my ſoule into, I am to reſt in his goodneſſe, and not except againſt his dealing. That peace and joy, which riſeth from griefe in the uſe of meanes, and makes the ſoule more humble and thankfull to God, and leſſe cenſorious and more pitifull to others: is no illuſion, nor falſe light.

4 *The maine end of griefe and ſorrow is, to make us value the grace and mercy of God in Chriſt, above all the contentments which ſinne feeds on.* Which where it is found, we may know that griefe for ſinne, hath enough poſſeſſed the ſoule before. The ſufficiencie of things is to be judged by an anſwerableneſſe to their uſe and ends: God makes ſinne bitter, that Chriſt may be ſweet: *that meaſure of griefe and ſorrow*

is ſufficient, which brings us, and holds us to Chriſt.

Hatred, being the ſtrongeſt, deepeſt, and ſteadieſt affection of the ſoule againſt that which is evill; Griefe for ſinne is then right, when it ſprings from hatred, and encreaſeth further hatred againſt it. 5

Now, the ſonle may bee knowne to hate ſinne, when it ſeekes the utter aboliſhing of it, for hatred is an implacable, and irreconciliable affection. How to know that wee hate ſinne rightly. 1

True *hatred* is carried againſt the whole kinde of ſin, without reſpect of any wrong done to us: but onely out of a meere *Antipathie*, and contrariety of diſpoſition to it. As the Lambe hateth the whole kinde of Wolves, and man hateth the whole kind of Serpents. A Toad does us no harme, but yet wee hate it. 2

That

3 That which is hatefull to us, the neerer it is, the more wee ſhunne and abhorre it, as venomous Serpents, and hurtfull creatures, becauſe the neereneſſe of the object affects us more deepely. Therefore, if our griefe ſpring from true hatred of ſinne, it will make no new league with it, but grieve, for all ſinne, eſpecially for our owne particular ſinnes, as being contrary to the worke of Gods grace in us, *then* is *griefe* an affection of the new creature, and every way of the right breed.

4 But for fuller ſatisfaction in this caſe, we muſt know *there is ſometimes griefe for ſinne in us, when wee thinke there is none*: it wants but ſtirring up by ſome quickning word; the remembrance of Gods favours and our unkindneſſe, or the awaking of our conſciences by ſome croſſe, will

will raiſe up this affection feelingly in us. As in the affection of *love*, many thinke that they have no love to God at all: yet let God be diſhonoured in his *name*, *truth*, or *children*, and their love will ſoone ſtirre and appeare in juſt anger.

In want of griefe for ſinne, we muſt remember, 1. *That we muſt have this affection from God, before we can bring it unto God.*

What we muſt doe in want of griefe for ſin,
1
2

And therefore, in the ſecond place, Our chiefe care ſhould be not to harden our hearts againſt the motions of the ſpirit, ſtirring us to ſeaſonable griefe, for that may cauſe a *judiciall hardneſſe* from God. God oft inflicteth ſome ſpirituall judgement (as a correction upon men) for not yeelding to his ſpirit at the firſt, they feele a hardnes of heart growing upon them: This made the Church complaine, *Why haſt*

Isay 63.

thou hardned our hearts from thy feare? which if *Christians* did well consider, they would more carefully entertaine such impressions of sorrow, as the spirit in the use of the meanes, and observation of Gods dealing towards themselves or others, shall work in them then they do. It is a saying of *Austen*, *Let a man grieve for his sinne, and joy for his griefe.* Though wee can neither *love*, nor *grieve*, nor *joy* of ourselves, as wee should, yet our hearts tell us, we are often guiltie of giving a check to the *spirit*, stirring these affections in us, which is a maine cause of the many sharpe afflictions wee endure in this life, though Gods love in the maine matter of salvation be most firme unto us.

We must not thinke to have all this griefe at first, & at once, for often times it is deeper after

3

a ſight and feeling of Gods love then it was before. God is a *free* Agent, and knowes every mans ſeveral mould, & the ſeveral ſervices he is to uſe them in, & oft takes liberty afterwards to humble men more (when he hath enabled them better to beare it) then in their firſt entrance into Religion: Griefe before ſprings commonly from ſelfe-love, and feare of danger. Let no man ſuſpect his eſtate, becauſe God ſpares him in the beginning. For Chriſtians many times meete with greater trials after their cõverſion then ever they thought on. *When men take little fines, they meane to take the greater rent.* God will have his children firſt or laſt to feele what ſin is, and how much they are beholding to him for Chriſt.

All a Chriſtians griefe is not at firſt,

This griefe doth not alwayes ariſe from poring on ſinne, but by oft

Griefe ariſes not alwayes from our poring on ſinne.

consideringe of the infinite goodnesse of God in Christ, and thereby reflecting on our owne unworthinesse, not onely in regard of sin past, but likewise of the sin that hangeth upon us, and issues daily from us. The more holy a man is, & the more he sees the holines of Gods nature, with whō he desires to have cōmunion, the more hee is grieved that there should be any thing found in him, displeasing to so pure a Majestie.

And as all our griefe comes not at first, so God will not have it come all at once, but to be a streame alwayes running, fed with a spring, yet within the banks; though somtimes deeper, sometimes shallower. Griefe for sinne is like a constant streame; griefe for other things is like a torrent, or swelling waters, wch are soone up, soone downe, what it wāts in greatnes, is made up in continuance. Againe,

Againe, *If we watch not our nature, there will be a ſpice of Popery,* (which is a naturall Religion) *in this great deſire of more griefe:* as if we had that, then we had ſomthing to ſatisfie God withall, and ſo, our mindes will run too much upon workes. This griefe muſt not onely be wrought by God revealing our ſinne, and his mercie unto us in Chriſt: But when it is wrought, we muſt altogether reſt (in a ſenſe of our owne emptineſſe) upon the full ſatisfaction and worthineſſe of Chriſt our Saviour. All this that hath beene ſaid, tends not to the abating of our deſire to have a tender and bleeding heart for ſinne: but that in the purſuit of this deſire, we be not caſt down ſo as to queſtion our eſtates, if wee feele not that meaſure of griefe which wee deſire and endeavour after: Or, to refuſe our

4 That there may be a ſpice of Poperie in this our earneſt deſire of much griefe.

The ſcope of this diſcourſe of griefe.

portion of joy which God offers us in Christ. Considering griefe is no further good, then it makes way for joy: which caused our Saviour to joyne them together: *Blessed are the mourners, for they shall be comforted.* Being thus disposed, wee may commit our soules to God in peace, notwithstanding Satans troubling of us in the houre of temptation.

Math. 5.

That the great conflict in us betwixt grace and corruption, doth also much cast us downe.

Another thing that disquiets and casts downe the soule very much, is, that inward conflict betwixt *grace* and *corruption*: this makes us most worke, and puts us to most disquietment. It is the trouble of troubles to have two Inhabitants so neere in one soule, and these to strive one against another, in every action, and at all times in every part and power in us: the one carrying us upward, higher and

Proximorum odia sunt acerbissima.

igher ſtill, till we come to God. The other, pulling us lower and ower, further from him. *This annot but breed a great diſquiet, hen a Chriſtian ſhall be put on to hat which he would not, and hin-ered from that which hee would oe, or troubled in the performance fit.* The more light there is to diſcerne, and life of Grace to be enſible hereof; and the more ove of Chriſt, and deſire from ove to be like to him, the more irkſome will this be: no wonder hen that the Apoſtle cried out, *O wretched man that I am, &c.* Rom. 7.

Here is a ſpeciall uſe of Truſt, in the free mercy of God in *juſtification*, (conſidering all is ſtained that comes from us) it is one maine end of Gods leaving us in this conflicting condition, that we may live & die by faith in the perfit righteouſneſſe of Chriſt, whereby we glorifie God more,

Rom. 7. That the ſight and ſenſe of this ſharp conflict, ſhould cauſe us truſt the more in God.

more, then if wee had perfect righteousnesse of our owne. Hereby likewise, we are driven to make use of all the promises of Grace, and to trust in God for the performance of them, in strengthening his owne party in us, and not onely to trust in God for particular graces, but for his Spirit which is the spring of all graces, which we have through and from Christ: who will helpe us in this fight, untill hee hath made us like himselfe. Wee are under the government of Grace, sinne is deposed from the rule it had, and shall never recover the right it had againe; *It is left in us for matter of exercise, and ground of triumph.*

Obiect. Of perseverance to the end, answered.

Oh (say some) I shall never hold out, as good give over at first as at last, I finde such strong inclinations to sinne in me, and such weakenesse to resist temptation, that I feare I

shall

hall but ſhame the cauſe; I ſhall ne day periſh by the hand of Satan, trengthening my corruption.

Why art thou thus troubled? *Anſw.* *Truſt in God*, Grace will be above Nature, God above the devill, he Spirit above the fleſh. Be trong in the Lord, the battell is is, and the victory ours before and. If we fought in our owne auſe and ſtrength, and with our veapons, it were ſomething: ut as wee fight in the power of God, ſo are we *kept by that migh-* Peter 1. *ie power through faith unto ſalva-ion.* It lyes upon the faithfulneſſe of Chriſt, to put us into hat poſſeſſion of glory which he ath purchaſed for us: therefore charge the ſoule to make ſe of the promiſes, and rely upn God for perfecting the good vorke that hee hath begun in hee.

Corruptions be ſtrong, but ſtronger

ſtronger is he that is in us, then that corruption that is in us. When we are weake in our own ſenſe, then are we ſtrong in *him*, who perfecteth ſtrength in our weakneſſe felt & acknowledged. Our corruptions are Gods enemies as well as ours, and therefore in truſting to *him*, and fighting againſt them, wee may be ſure he will take our part againſt them.

Obiect. *But I have great impediments, and many diſcouragements in my Chriſtian courſe.*

Anſw. What if our impediments be *Mountaines*, faith is able *to remove* them; *Who art thou O Mountaine* (ſaith the Prophet.) What a world of impediments were there betwixt *Egypt* and the land of *Canaan*, betwixt the returne out of *Babylon* and *Ieruſalem*, yet *faith* removed all, by looking to Gods power and truth

Zach. 4. 7.

ruth in his promiſe. The looking too much to the *Anakims* and *Gyants*, and too little to Gods omnipotencie, ſhut the Iſraelites out of *Canaan*, and put God to his oath, that they ſhould *never enter into his reſt*, and it will exclude our ſoules from happineſſe at length, if looking too much upon theſe *Anakims* within us and without us, we baſely deſpaire and give over the field, conſidering all our enemies are not onely conquered for us by our *Head*, but ſhall be conquered in us, ſo that in ſtrength of aſſiſtance wee fight againſt them. God gave the Iſraelites enemies into their hands, but yet they muſt fight it out, and what coward will not fight when hee is ſure of helpe and victory. Pſal. 95.

But I carry cõtinually about me a corrupt hart, if that were once changed, *Obiect.*

I could have ſome comfort.

Anſw. *A new heart* is Gods creature, and hee hath promiſed to *create it in us*. A creating power cannot onely bring ſomething out of nothing, but contrary out of contrary. Where wee are ſure of Gods truth, let us never queſtion that power to which all *things are poſſible*. If our hearts were as ill, as God is powerfull and good, there were ſome ground of diſcouragement. In what meaſure wee give up our hearts to God, in that meaſure we are ſure to receive them better. That grace which enlargeth the heart to deſire good, is therfore given, that God may encreaſe it, being both a part and a pledge of further grace. There is a promiſe of powring *cleane water* upon us; which *faith* muſt ſue out. Chriſt hath taken upon him to purge his *Spouſe*, and make

Ezech. 36. 25.

Epheſ. 5.

nake her fit for himselfe.

But I have many wants and de-
fects to be supplied. *Obiect.*

It pleaseth him, that in Christ *all fulnesse shall dwell*, from whose ulnesse grace sufficient is dis-ensed to us, answerable to the easure of our *faith*, whereby e fetch it from the fountaine. he more we *trust*, the more we ave. When wee looke there-ore to our owne want, wee hould looke withall to Christs *ulnesse*, and his neereneſſe to us, nd take advantage from our isery, to rest upon his *all-suf-iciencie*, whose *fulnesse* is ours, as *imselfe* is. Our fulnesse with ur life is hid in Christ, and di-illed into us, in such measure s his wisedome thinketh fit, nd as sheweth him to be a *free gent*, and yet so as the blame or want of grace lieth upon us, eeing hee is before-hand with *Answ.*

us

us in his offers of grace, and our owne consciences will tell us, that our failings are more from cherishing of some lust, then from unwillingnesse in him to supply us with grace.

Obiect. *But God is of pure eyes, and cannot endure such sinfull services as I performe.*

Answ. Though God be of pure eyes, yet hee lookes upon us in *him*, who is blamelesse and without spot, who by vertue of his sweet smelling sacrifice, appeares for us in heaven, and mingles his odours with our services, and in him will God be knowne to us by the name of a kinde Father, not onely in pardoning our defects, but accepting our endeavours. We offer our services to God, not in our owne name, but in the name of our *high Priest*, who takes them from us, and presents them to his Father.

her, as ſtirred up by his ſpirit, nd perfumed by his obedience. *onas* his prayer was mingled ith a great deale of paſſion and mperfection, yet God could iſcerne ſomething of his *owne* n it, and pitty and pardon the eſt.

As for the *outward evills* that e meet withall in this life; they re either *ſuch*, 1. *As deprive us of he comforts our nature is ſupported ithall*; or elſe, 2. *they bring ſuch iſery upon our nature or condition hat hinders our well-being in this orld.* 1 2

For the firſt, Truſt in God, nd take out of his all-ſufficien- ie whatſoever wee want. Sure e are by his promiſe, that wee all want nothing that is good. What hee takes away one way, e can give another, what hee kes away in one hand, hee can ive in another, what he with- holds 1 For outward evills. *Amaziah.*

holds one way, hee can ſupply in a better. Whatſoever comfort wee have in goods, friends, health, or any other bleſſings, it is all conveyed by *him*, who ſtill remaines though theſe be taken from us. And wee have him bound in many promiſes for all that is needfull for us. We may ſue him upon his owne bond; can wee thinke that hee who will give us a Kingdome, will faile us in neceſſary proviſion to bring us thither, who himſelfe is our portion?

2 For the miſeries of this life of our nature and condition.

As for thoſe miſeries which our weake nature is ſubject to, they are all under Chriſt, they come and goe at his command, they are his meſſengers ſent for our good, and called back againe when they have done what they came for. Therefore looke not ſo much upon *them*, as *to him* for ſtrength and comfort in them

em, mitigation *of them*, and
ace to profit by them.

To ſtrengthen our faith the
ore in God, hee calleth him-
lfe, a *Buckler* for defence from
, and an *exceeding great reward*
r a ſupply of all good. A *ſunne*
r the one, and a *ſhield* for the
her. Truſt him then with
alth, wealth, good name, all
at thou haſt. It is not in man
take away that from us which
od will give us, and keepe for
. It is not in mans power to
ake others conceive what they
eaſe of us.

Among croſſes, this is that
hich diſquieteth not the mind
aſt, to be deceived in mat-
r of *truſt*, when as if wee had
t truſted, wee had not beene
ceived. The very feare of be-
g diſappointed, made *David*
his haſt thinke *all men were*
rs. But as it is a ſharpe croſſe,

Pſal. 116.

so nothing will drive us neere
unto God, who never faileth hi

Friends often prove as th
Iob 6. 15. *reed of Egypt*, as a *broken staff*
and as a *deceitfull Brooke*, th
failes the weary passenger i
Summer time, when there
most need of refreshing; and
is the unhappines of men othe
wise happy in the world, th
during their prosperous condi
on, they know not who be the
friends, for when their cõditio
declines, it plainly appeares, th
many were friends of their
states, and not of their perso
But when men will know
least, God will know us most,
knowes our soules in *adversi*
and knowes them, so as to su
port and comfort them, and th
from the spring head of co
fort, whereby the sweeteſt co
forts are fetcht. What God co
veyed before by friends, th

hee doth now inſtill immediatly from himſelfe. The immediate comforts are the ſtrongeſt comforts. Our Saviour Chriſt told his Diſciples, that they would *leave him alone, yet* (ſaith he) *I am not alone, but the Father is with me.* At S^t. *Pauls* firſt appealing, *all forſooke him*, but *the Lord ſtood by him.* He wants no company, that hath Chriſt for his companion. *I looked for ſome to take pitty* (ſaith *David*) *but there was none.* This unfaithfulneſſe of man, is a foile to ſet out Gods truth, who is never neerer then when trouble is neereſt. There is not ſo much as a *ſhadow* of change in him or his love.

It is juſt with God, when wee lay too much weight of confidence upon any creature, to let us have the greater fall; Man may faile us, and yet be a good man, but God cannot faile us

Iohn 16.32.

Solus non eſt cui Chriſtus comes eſt. Cypr. Tim. 17.

Pſal. 69.120.

and be God, because he is truth it selfe. Shall God be so true to us, and shall not wee be true to him and his truth?

Comfort in departure of friends.

The like may be said in the departure of our friends. Our life is oft too much in the life of others, which God takes unkindly: How many friends have wee in him alone? who rather then wee shall want friends, can make our enemies our friends. A true beleever is to Christ as his *Mother*, *Brother*, and *Sister*, because he carries that affection to them, as if they were *Mother*, *Brother*, and *Sister* to him indeed. As Christ makes us all to him, so should we make him all in all to our selves. If all comforts in the world were dead, wee have them still in the living Lord.

Math. 12. 50.

Comfort in sickness.

Sicknesses are harbingers of death, and in the apprehension of many they be the greatest troubles,

roubles, and tame great ſpirits, hat nothing elſe could tame, erein wee are more to deale ith God then with men, which one comfort ſickneſſe yeeld- th above other troubles. It is etter to be troubled with the iſtempers of our owne bodies, hen with the diſtempers of ther mens ſoules; In which e have not only to deale with en, but with the devill him- lfe, that ruleth in the humours f men.

The example of *Aſa* teaches in this caſe, not to lay too uch truſt upon the Phyſitian. ut with *Hezekiah firſt*, looke up God, and then uſe the means. God will give us a *quietus eſt*, d take us off from buſineſſe ſickneſſe, then wee have a me of ſerving God by patient bjection to his will. If hee eanes to uſe our ſervice any

Meanes not to be relied on.

further, hee will reſtore our health and ſtrength to doe that worke he ſets us about. Health is at his command, and ſickneſſe ſtayes at his rebuke. In the meane, the time of ſickneſſe is a time of purging from that defilement wee gathered in our health, till wee come purer out, which ſhould move us the rather willingly to abide Gods time. Bleſſed is that ſicknes that proves the health of the ſoule. We are beſt, for the moſt part, when wee are weakeſt. Then it appeares what good proficients we have bin in time of health.

Optimi ſumus dum infirmiſſimi ſumus.

Carnall men are oft led along by falſe hopes ſuggeſted by others, and cheriſhed by themſelves, that they ſhall live ſtill, and doe well, till death comes, and cuts off their vaine confidence, and their life both at once, before ever they are acquainted

ainted what it is to truſt in
od aright, in the uſe of means.
Ve ſhould labour to learne of
.*Paul* in deſperate caſes, *to re-*
ive the ſentence of death, and
ot to truſt *in our ſelves*, but in 2 Cor.1.9.
od *that raiſeth the dead.* Hee
at raiſeth our dead bodies out
f the grave, can raiſe our diſ-
aſed bodies out of the bed of
ickneſſe, if he hath a pleaſure to
rve himſelfe by us.

In all kind of troubles, it is not
he ingredients that God puts
nto the Cup ſo much afflicts
s, as the ingredients of our di-
tempered paſſions mingled
with them. The ſting and coare
f them all is *ſinne:* when that is
ot only pardoned, but in ſome
meaſure healed, and the proud
leſh eaten out, then a healthy
oule will beare any thing. After
epentance, that trouble that
before was a correction, be-

Sin the greateſt trouble.

comes now a triall and exercise of grace. *Strike Lord* (saith *Luther*) *I beare any thing willingly, because my sinnes are forgiven.* We should not be cast downe so much about outward troubles, as about sinne, that both procures them, and invenomes them. Wee see by experience, when conscience is once set at liberty, how cheerefully men will goe under any burthen: therefore labour to keepe out sinne, and then let come what will come.

Avoid not trouble by sinne.

It is the foolish wisedome of the world to prevent trouble by sinne, which is the way indeed to pull the greatest trouble upon us. For sinne dividing betwixt God and us, moveth him to leave the soule to intangle it selfe in its own wayes. When the conscience is cleare, then there is nothing betweene God and

us to hinder our truſt. Outward troubles rather drive us neerer unto God, and ſtand with his love. But ſin defileth the ſoule, and ſets it further from God. *It is well doing* that inables us to commit our ſoules cheerefully unto him. Whatſoever our outward condition be, if *our hearts condemne us not*, wee may have *boldneſſe with God*. In any trouble our care ſhould be, not to avoid the trouble, but ſinfull miſcariage *in* and *about* the trouble, and ſo *truſt God*. It is a heavie condition to be under the burthen of trouble, and under the burthen of a guilty conſcience both at once. When men will *walke in the light of their owne fire*, and *the ſparkes which they have kindled themſelves*, it is juſt with God, that *they ſhould lye downe in ſorrow*.

1 Pet. 4 3. 21.

Iohn 1.

50. Eſay vlt.

Whatſoever injuries we ſuffer from

from those that are ill affected to us, let us commit our cause to the *God of vengeance*, and not meddle with his prerogative. Hee will revenge our cause better then we can, and more perhaps then we desire. The wronged side, is the safer side, * If in stead of meditating revenge, we can so overcome our selves, as to pray for our enemies, and deserve well of them, wee shall both sweeten our owne spirits, and prevent a sharpe temptation which wee are prone unto, and have an undoubted argument, that we are sonnes of that Father that doth good to his *enemies*, and members of that Saviour that prayed for his *persecutors*. And withall by *heaping coales* upon our enemies, shall melt them either to conversion, or to confusion.

* *Melior est tristitia, iniqua patientis, quam lætitia, iniqua facientis.* Aug.

Luke 23 34.

But the greatest triall of *trust*, is

s in our last incounter with
leath, wherein wee shall finde
ot onely a deprivation of all
omforts in this life, but a con-
luence of all *ill* at once, but we
must know, God will be the
God of *his* unto death, and not
onely unto death, but in death.
Wee may trust God the Father
with our bodies and soules
which he hath created; and God
the Sonne, with the bodies and
soules which he hath redeemed;
and the holy Spirit, with those
bodies and soules that hee hath
sanctified. We are not disquie-
ted when we put off our cloathes
and goe to bed, because we trust
Gods ordinarie providence to
raise us up againe. And why
should wee be disquieted when
we put off our bodies, and sleepe
our last sleepe, considering wee
are more sure to rise out of our
graves, then out of our beds.
Nay,

Comfort in the houre of death.

Nay, we are raised up already in Christ our head: *who is the resurrection and the life*, in whom wee may triumph over *death* that triumpheth over the greatest Monarchs, as a disarmed and conquered enemie. Death is the death of it selfe, and not of us. If wee would have faith ready to die by, wee must exercise it well in living by it, and then it will no more faile us, then the good things wee lay hold on by it, untill it hath brought us into heaven, where that office of it is layd aside: here is the prerogative of a true Christian (above an hypocrite) and a worldling, when as their trust, and the thing they trust in, failes them, then a true beleevers trust stands him in greatest steed.

Ioh. 11. 25.

Comfort from the state after death.

In regard of our *state after death*, a Christian need not to be dis-

ſquieted, for the *Angels* are
ady to doe their office in car-
ing his ſoule to *Paradiſe*, thoſe
anſions *prepared for him*. His
viour will be his Judge, & the
ead will not condemne the
embers: *then* hee is to receive
e fruit & end of his Faith, the
ward of his Hope; which is ſo
eat and ſo ſure, that our truſt-
g in God for that, ſtrengthen-
h the heart to truſt him for all
ther things in our paſſage; ſo
at the refreſhing of our faith
theſe great things, refreſhes
s dependance upon God for all
ings here below. And how
rong helps have we to uphold
ur Faith, in thoſe great things
hich wee are not able to con-
ive of, till we come to poſſeſſe
em. Is not our huſband there?
d hath he not taken poſſeſſion
r us? doth hee not keepe our
ace for us? Is not our fleſh there
in

Iohn 14.2.

in him? and his ſpirit below wi
us? have we not ſome firſt frui
and earneſt of it before hand
Is not Chriſt now a fitting a
preparing of us daily, for wh
he hath prepared and keepes f
us? Whither tends all w
meet with in this world, th
comes betwixt us and heaven
as deſertions, inward conflic
outward troubles, and death
laſt, but to fit us for a better co
dition hereafter, and by Fai
therein, to ſtirre up a ſtrong d
1 Theſ.4. ſire after it. *Comfort one anoth*
with theſe things, ſaith the *Ap*
ſtle, theſe bee the things wi
comfort the ſoule.

Among other things, there
nothing more diſquiets a Chri
ſtian, that is called to the fe
lowſhip of Chriſt & his Chur
here, and to glory hereaft
then that hee ſees himſelfe u
furniſhed, with thoſe gifts th
a

re fit for the calling of a Saint;
s likewise for that particular
anding & place wherein God
ath set him in this world, by be-
g a member of a body politick.

For our *Christian calling*, wee
must know that Christianity is a
matter rather of grace then of
ifts, of obedience then of parts.
ifts may come from a more
ommon worke of the Spirit,
ey are common to castawayes,
nd are more for others then
r our selves. *Grace* comes from
peculiar favour of God, and
specially for our owne good. In
e same duty, where there is
quired both gifts and grace, (as
prayer) one may performe it
ith evidence of greater grace,
en another of greater parts.
oses (a man not of the best
eech) was chosen before *Aaron*,
speake to God, and to strive
ith him by Prayer, whilst *Is-*
rael

Comfort in regard of our generall calling.

Exod. 7. 11.

rael fought with *Amaleck*, with the ſword. It is a buſineſſe more of the heart then of the tongue, more of groanes then of words, which groanes and ſighes, the ſpirit wil alwayes ſtirre up even in the worſt condition. Yet for parts there is no member, but it is fitted with ſome abilities, to doe ſervice in the body, and by faith may grow up to a greater meaſure. For God calls none to that high condition, but whom in ſome meaſure hee fits to be an uſefull member, and endues with a publique ſpirit.

But that is the meaſure which Chriſt thinks fit; who will make up that in the body, which is wanting in any particular member. God will encreaſe the meaſure of our gifts, as occaſion ſhall be offered to draw them forth: for there is not the greateſt, but may have uſe

both

both of the parts, and graces of the meaneſt in the Church. And here the ſoule may by a ſpirit of faith goe to God in this manner. Lord, the ſtate of Chriſtianity unto which thy love in Chriſt hath called, and advanced me, is an high condition; and there is need of a great meaſure of grace, to uphold the credit and comfort of it. Whom thou calleſt unto it, thou doſt in ſome meaſure furniſh, to walke worthy of it. Let this be an evidence to my ſoule of the truth of thy call, that I am enabled by the Spirit for thoſe duties that are required; in confidence of which aſſiſtance, I will ſet upon the worke: *Thou haſt promiſed to give wiſedome to them that aske it, and to upbraid none with their unworthineſſe. Nay, thou haſt promiſed the ſpirit of all grace to thoſe that begge it*; it is that

James 1.5.

which I need, and it is no more then thou haſt promiſed.

Caution.

Onely it muſt be remembred that wee doe not walke above our parts and graces, the iſſue whereof will bee diſcouragement in our ſelves, and diſgrace from others.

Directions for a comfortable uſe in our particular calling.

The like may be ſaid for our *particular* calling, wherein wee are to expreſſe the graces of our Chriſtian calling, and *ſerve one another in love*, as members of the *State* as well as of the *Church*, therefore every one muſt have 1. a calling, 2. a lawfull, 3. a uſefull calling, 4. a calling fitted for his parts, that he may be even for his buſineſſe, 5. a lawfull entrance, and calling thereunto, 6. and a lawfull demeanour in the ſame. Though the Orbe and Sphere we walke in bee little, yet wee muſt keepe within the bounds of it,

Gal. 5. 13.

Pares negotio.

because

because for our cariage in that, we must give a strict account, and there is no calling so meane, but a man shall finde enough to give a good account for. Our care must be to know our worke, and then to doe it, and so to doe it, as if it were unto God, with conscience of moderate diligence; for over-doing, and over-working any thing, comes either from ostentation, or distrust in God: And negligence is so farre from getting any blessing, that it brings us under a *curse* for *doing Gods work negligently*. For wee must thinke our callings to be services of God who hath appointed us our standing therein. Ierem. 48. 10.

That which belongs to us in our calling, is care of discharging our duty, that which God takes upon him, is assistance and good successe in it. Let us doe our

worke, and leave God to doe his owne. Diligence and truſt in him is onely ours, the reſt of the burthen is his. In a Family the Fathers and the Maſters care is the greateſt, the childes care is onely to obey, and the ſervants to doe his worke, care of proviſion and protection doth not trouble them. Moſt of our diſquietneſſe in our calling, is that we trouble our ſelves about Gods worke. Truſt God and be doing, and let him alonewith the reſt. Hee ſtands upon his credit ſo much, that it ſhall appeare wee have not truſted him in vaine, even when wee ſee no appearance of doing any good. *Peter* fiſhed all night and catched nothing, yet upon Chriſts word he caſts in his net againe, and caught ſo many fiſh as *brake his net.* Covetouſneſſe (when men will be richer

Luk. 5. 6.

richer then God would have them) troubles all, *it troubles the house*, the whole family, and the house within us our precious soule, which should be a quiet house for Gods *spirit to dwell in*, whose seate is a quiet spirit. If men would follow Christs method, and *seeke first the Kingdome of heaven*, all other things would be cast upon them. If thoughts of insufficiencie in our places discourage us, remember what God saith to *Moses*, when he pretended disability to speake, *Who hath made mans mouth, have not I the Lord?* All our sufficiencie for every calling is from God.

Math 6.33.

Exod 4.11.

Obiect. But you wil say, *Though by Gods blessing my particular condition be comfortable, yet the state of Gods people abroad, and the miseries of the times disquiet me.*

Answ. Wee complaine of the times,

but let us take heed we be not a part of the miserie of the times: that they be not the worse for us.

Habak. 3. Indeed he is a dead mēber, that takes not to heart the ill of the times, yet here is place for that

Psal. 12. complaint, *Helpe Lord.* In these tempests doe as the Disciples did, Crie to Christ to rebuke the tempests & stormes. This is the day of *Iacobs* trouble, let it also be the day of *Iacobs* trust; let the body doe as the head did in the like case, and in time it shall be with the body as it is with the head.

Comfort in regard of the afflictions of the Church.

In this case it is good to lay before God all the promises made to his Church, with the examples of his presence in it, and deliverance of the same in former times. God is never neerer his Church then when trouble is neere: when in earth they conclude an utter over-

throw,

hrow, God is in heaven con-
luding a glorious deliverance:
ſually after the loweſt ebbe,
ollowes the higheſt ſpring tide.
Chriſt ſtands upon *Mount Zion.*
There is a Counſell in heaven,
hat will daſh the mould of all
ontrary Counſels on earth; and
which is more, God will worke
he raiſing of the Church, by
hat very meanes by which his
enemies ſeeke to ruine it. *Let us*
ſtand ſtill and behold the ſalvation
of the Lord. God gave too deare
a price for his Church, to ſuffer
it long in the hands of mercileſſe
enemies.

As for the ſeeming flouriſh-
ing of the *enemies* of Gods
Church, it is but for a time, and
that a ſhort time, and a meaſu-
red time, *The wicked plot againſt* Pſal. 37. 12.
the juſt, they are *plotters* and
plowers of miſchiefe; they are Iob 4. 8.
ſkilfull and induſtrious in it, but

they reape their owne ruine. *Their day is a comming*, and *their pit is in digging*: take heede therefore of *fretting*, becauſe of the man *that bringeth wicked devices to paſſe*; for *the armes of the wicked ſhall be broken.* We ſhould helpe our faith by obſerving Gods executing of judgement in this kinde. It cannot but vexe the enemies of the Church, to ſee at length a diſappointing of their projects, but then to ſee the mould of all their devices turned upon their owne heads, will more torment them.

Pſal. 37. 12.
Pſal. 94. 13.
Pſal. 37 7.
Pſal. 37. 17.
Reade Pſalmes 10. 37. 94. 129. &c.

In this caſe, it will much comfort to goe into the Sanctuary, for there we ſhall be able to ſay, *Yet God is good to Iſrael.* God hath an Arke for his, there is no condition ſo ill, but there is Balme in *Gilead*, comfort in *Iſrael. The depthes of miſery, are never beyond the depthes of mercy.* God oft for this

Pſal. 73.

his very end, ſtrips his Church
f all helps below, that it may
nly rely upon him: and that it
ay appeare that the Church is
uled by an higher power then it
s oppoſed by. And, *thē is the time*
hen wee may expect great delive-
ances of the Church, when there is
great faith in the great God.
rom all that hath beene ſaid,
wee ſee, that the onely way to
uiet the ſoule, is, to lay a charge
pon it to truſt God, and that
nquietneſſe and impatiencie,
re ſymtomes and diſcoveries of
n unbeleeving heart; to goe
on. [*I ſhall yet praiſe him.*]

In theſe words *David* expreſ-
eth the reaſons and grounds of
is truſt, namely from the inte-
eſt hee had in God by experi-
nce & ſpecial covenant, where-
n in generall wee may obſerve,
hat thoſe who truly truſt in
God, labour to back their faith
with

Back *faith*, with ſtrong *reaſon.*

with ſound *arguments*; faith is a
underſtanding grace, it knowes
whom it truſts, and *for what*, and
upon what *grounds* it truſts: *Rea-*
ſon of it ſelfe cannot finde wha
wee ſhould beleeve, yet when
God hath diſcovered the ſame
faith tells us there is great reaſon
to beleeve it; *faith* uſeth reaſon
(though not as a ground yet) a
a ſanctified inſtrument to find
out Gods grounds, that it may
rely upon them. Hee beleeves
beſt, that knowes beſt why he
ſhould beleeve; Confidence, and
love, and other affections of the
ſoule, though they have no rea-
ſon grafted in them, yet thus
farre they are reaſonable, as that
they are in a wiſe man raiſed up
guided, and laid downe with
reaſon, or elſe men were nei-
ther to be blamed nor praiſed
for ordering their affections a-
right; whereas not onely civil
vertue

rtue, but *grace* it ſelfe is eſpe-
lly converſant in ruling the
ections by ſanctified reaſon.
The ſoule guides the *will* and
ections, otherwiſe then it doth
e outward members of the
dy. It ſwayes the affections
confidence, *love*, *joy*, &c. as a
ince doth his wiſer ſubjects,
d as Councellours doe a well
dered State by miniſtring *rea-*
s to them, but the ſoule go-
rnes the outward members
command, as a maſter doth a
ve, * his will is enough. The
nd and foot move upon com-
and, without regarding any
ſon, but we will not *truſt* and
oyce in God without *reaſon*,
a ſhew of reaſon at the leaſt.
Sinne it ſelfe never wanted a
ſon ſuch as it is, but we call it
reaſonable, becauſe it hath no
od reaſon for it, for *reaſon* be-
g a beame of God, cannot
ſtreng-

* *Stat pro ratione voluntas.*

Sinne hath its reaſon.

ſtrengthen any worke of darkneſſe. God having made man an underſtanding creature, guides him by a way ſutable to ſuch a condition, and that is the reaſon why God in mercy yeelds ſo farre to us in his word, as to give us ſo many reaſons of our affiance in him. What is encouragement and comfort, but a demonſtration to us of greater reaſons to raiſe us up, then there are to caſt us downe.

Davids reaſons (here) are drawne partly from ſome *promiſe* of deliverance, and partly from Gods *nature* and *dealing* with him, *whom*, as hee had formerly found an *healing*, and *ſaving God*, ſo he expects to find him ſtill; and partly from the *covenant of grace* he is *my God*.

The chiefe of his reaſons are fetched from God, what he is in *himſelfe*, and what he is and will be

e to his children, and what to *m* in particular; though godly en have *reaſons* for their *truſt*, et thoſe reaſons be *divine* and iritual all as *faith* it ſelfe is: for as turally as beames come from e Sunne, and branches from *e roote*, even ſo by divine diſ- urſe one truth iſſueth from nother. And as the beames and e Sunne, as the roote and anches are all of one nature, the *grounds* of comfortable uthes, and *reaſons* taken from oſe grounds, are both of the me divinity and authority, ough in time of *temptation* diſ- urſe is oft ſo troubled, that it nnot ſee how one truth riſeth om another; this is one privi- dge of *heaven*, that our know- dge there ſhall not be ſo much *ſcourſive*, proving one thing another, as *definitive*, ſeeing ings in their *grounds* with a more

A godly mans reaſons are *divine*.

more preſent view: the ſoule b
ing then raiſed and enlarged
a preſent conceiving of thin
and there being no fleſh a
bloud in us, to raiſe objectio
that muſt be ſatisfied with r
ſoning.

Sometimes in a clearer ſt
of the ſoule, *faith* hath no
much uſe of reaſons, but up
neere and ſweet communi
with God, and by reaſon of ſo
likeneſſe betweene the ſo
that hath a divine nature ſta
ped upon it, and God, it p
ſently without any long d
courſe, runneth to God as
were by a ſupernaturall inſtin
as by a naturall inſtinct a chi
runneth to his Father in any
ſtreſſe. Yea, and from that co
mon ſight of nature, which d
covereth there is a God, e
naturall men in extremi
will runne to God, and God

e Author of nature will ſom-
mes heare them, as hee doth
e young *Ravens* that cry un-
him, but comfortably, and
ith aſſurance onely thoſe
ve a familiar recourſe un-
him, that have a ſanctifi-
ſutable diſpoſition unto God,
being well acquainted with
m.

Sometimes againe *faith* is put
it to uſe reaſons to ſtrengthen
ſelfe, and therefore the ſoule
dieth arguments to helpe it
fe by, either from inward
re laid up in the ſoule, or elſe
earkeneth, and yeelds to rea-
s ſuggeſted by others; and
re is no gracious heart, but
h a frame ſutable and agree-
e to any holy and comfort-
e truth that ſhall be brought
l enforced upon it; there is
nething in his ſpirit that an-
rs what ever comes from the
ſpirit

ſpirit of God: though perha
it never heard of it before, yet
preſently claimes kindred of
as comming from the ſame ble
ſed Spring, the *holy ſpirit*; a
therfore a gracious heart ſoon
takes comfort then another,
being prepared to cloſe with i

The *reaſons* here brought
David, are not ſo much arg
ments to convince his *judgeme*
as motives and inducements
encline his *will* to truſt in Go
for *truſting* being a holy relyi
upon God, carrieth eſpecial
the *will* to him; now the *wil*
led with the goodnes of thing
as the *underſtanding* is led wi
truth; the heart muſt be ſwee
ned with conſideration of lo
and mercy in him whom w
truſt, as well as convinced of
ability to doe us good, the co
that draw the heart to truſt,
the *cords of love*, and the co

love are especially the love of him to whom we love; and therefore the most prevailing reasons that carrie the whole heart, are such as are drawn from the sweetnes of God, whereby the heart is opened and enlarged to expect all good, and nothing but good from him.

But we must remember that neither *reasons* from the truth & power of God, or *inducements* or allurements from the goodnesse of God, will further prevaile with the soule, then it hath a fresh light and relish brought into it by the spirit of God, to discerne of those reasons, and answere the contrary.

[*I will praise him,*] *David* here minds raising of God more then his owne *deverie*, because he knew his owne delivery was intended on Gods part, that he might be *glorified*; It is an argument of an excellent spirit, when all selfe-respects are drowned in the glory of God; and there is nothing lost therein, for our best being is in God; A Christian begins with loving God for himselfe; but

hee ends in loving himselfe in and fo
God, and so his end, and Gods end, an
the end of all things else, concenter an
agree in one; Wee may ayme at ou
owne good, so we bring our hearts t
referre it to the *chiefe good*, as a les
circle may well be contained in a gre
ter, so that the *lines* drawne from bo
circles, meete in one middle point. It
an excellent ground of sincerity, to de
sire the favour of God, not so much o
of selfe-aymes, as that God may ha
the more free and full *praise* from u
considering the soule is never more f
for that blessed duty, then when it is i
a cheerefull plight.

It rejoyced *David* more, that h
should have a large heart to serve Go
then that hee should have enlargeme
of condition. Holy dispositions thin
not so much of the time to come, th
it will be sweet to them, as that it w
further Gods praise. True grace rais
the soule, above selfe-respects, and re
eth not till it comes to the chiefe en
whe

herein its happineſſe conſiſts. God is glorified in making us ppy, and wee (enjoying happineſſe) muſt glorifie God. Although God condeſcend ſo lowe to us, as not onely to allowe but to enjoyne us to looke our owne freedome from miy, and enjoyment of happiſſe, yet a ſoule throughly ſeaed with *grace*, mounteth her, and is carried with pure pects to advance Gods glory; ſometimes ſo farre, as to get it owne happineſſe, it reſts it ſelfe for God, rather n God for it ſelfe. A heauenoule is never ſatisfied, untill as neere God as is attain. And the neerer a creature es to God, the more it is tied of it ſelfe, and all ſelfes. Our happines is more in then in our ſelves. *We ſeeke elves moſt, when we denie our*

ſelves moſt. And the more wee labour to advance God, the more we advance our owne condition in him.

[*I will praiſe.*] *David* thinks of his owne *duty* in praiſing God, more then of *Gods worke* in delivering him: Let us think of what is our duty, and God will thinke of what ſhall be for our comfort; wee ſhall ſee God anſwering what wee look for from him, in doing what he expects from us. Can wee have ſo meane thoughts of him, that we ſhould intend his glory and hee not much more intend our good?

This ſhould be a ſtrong plea unto us in our prayers, to prevaile with God, when we ingage our ſelves upon the revelation of his mercy to us, to yeeld him all the praiſes. Lord as the benefit and comfort ſhall be mine

o the praiſes ſhall be thine.

It is little leſſe then blaſphe-ie, to praiſe God for that hich by unlawfull ſhifts wee ave procured; for beſides the *ypocriſie* of it (in ſeeming to crifice to him, when we ſacri-ce indeed to our owne wits nd carnall helps) we make him Patron of thoſe wayes which e moſt abhorres; and it is *Ido-try* in the higheſt degree, to ransforme God ſo in our houghts, as to thinke he is plea-d with that which comes from is greateſt enemie. And there a groſſe miſtake to take Gods rſe for a bleſſing; to thrive in ill way, is a ſpirituall judge-ent, extreamly hardening the eart.

We ought not to praiſe God in doing evill.

It is an argument of *Davids* ncerity here, that hee meant ot to take any indirect courſe r delivering himſelfe, becauſe

he intended to *praise God*, which as no guilty conscience can offer, (being afraid to looke God in the face,) so God would abhorre such a sacrifice, were it offered to him. St. *Paul* was stirred up to *praise God*, but withall he was assured *God would preserue him from every evill worke.*

2 Tim. 4. 18.

Sometimes indeede where there is no malicious intention, God pardons some breakings out of flesh and blond, endeavouring to helpe our selves in danger, so farre as not to take advantage of them to desert us in trouble, as in *David* who escaped from *Achis* by *counterfeiting*; and this yeelds a double ground of thankfulnesse, partly for Gods overlooking our miscariage, and partly for the deliverance it selfe. Yet this indulgence of God, will make the soule more ashamed afterward

1 Sam. 27. 10.

for

for theſe ſinfull ſhifts, therefore it muſt bee no preſident to us. There can neither be grace nor wiſedome in ſetting upon a courſe, wherein we can neither pray to God for ſucceſſe in, nor bleſſe God when he gives it. In this caſe God moſt bleſſeth, where hee moſt croſſeth, and moſt curſeth where the deluded heart thinks he bleſſeth moſt.

I ſhall yet praiſe him.] Or, *yet I will praiſe God*; that is, how ever it goeth with me, yet as I have a cauſe, ſo I have a ſpirit to praiſe God; when we are at the loweſt, yet it is a mercy that we are *not conſumed*, wee are never ſo ill, but it might be worſe with us; whatſoever is leſſe then hell is undeſerved. It is a matter of praiſe, that *yet* we have time and opportunity to get into a bleſſed condition. *The Lord hath afflicted me ſore, but he hath not* Pſal. 118. 18.

not delivered me to death, ſaith *David*.

In the worſt times there is a preſence of God with his children.

1 1. In moderating the meaſure of the croſſe, that it be not above their ſtrength.

2 2. In moderating the time of it, *The rod of the wicked ſhall not reſt long upon the lot of the righteous*. God limits both meaſure and time. Pſal. 125. 3.

3 3. Hee is preſent in mixing ſome comfort, and ſo allaying the bitterneſſe of a croſſe.

4 4. Yea, and hee ſupports the ſoule by inward ſtrength; ſo as though it faint, yet it ſhall not utterly faile.

5 5. God is preſent in ſanctifying a croſſe for good, and at length when hee hath perfected his owne worke in his, he is preſent for a finall deliverance of them

them. A ſound hearted Chriſtian hath alwayes a God to goe to, a promiſe to goe to, former experience to goe to, beſides ſome preſent experience of Gods goodneſſe which he enjoyes: for the preſent he is a childe of God, a member of Chriſt, an heire of heaven; hee dwells in the love of God in the croſſe, as well as out of it, hee may be caſt out of his happy condition in the world, but never out of Gods favour.

If Gods children have cauſe to praiſe God in their worſt condition, what difference is there betwixt their beſt eſtate and their worſt. *Object.*

Howſoever Gods children have continuall occaſion to praiſe God, yet there be ſome more eſpeciall ſeaſons of praiſing God then others, there be dayes of *Gods owne making*, of purpoſe to rejoyce in, wherein we *Anſw.* Pſal. 118. 24.

Psal.118.24. we may say; *This is the day which the Lord hath made, let us rejoyce therein.* And this I thinke is chiefly intended here. *David* comforts himselfe with this, that how ever it was now with him, yet God would deale so graciously with him hereafter, that he should have cause to blesse his name.

Though in evill times wee have cause to praise God, yet so we are, and such are our spirits (for the most part) that affliction streightens our hearts. Therefore the Apostle thought it the fitteſt duty in affliction to pray, Iames 5.13. *Is any afflicted let him pray*, saith *Iames*, *Is any joyfull, let him sing Psalmes*, shewing that the day of rejoycing is the fitteſt day of praising God. Every worke of a Christian is beautifull in its owne time, the graces of Christianity have their severall offi-

ces

at ſeverall ſeaſons, In trou- *prayer* is in its ſeaſon, in the ll day *call upon me*, ſaith God: better times *praiſes* ſhould eare and ſhew themſelves. hen God manifeſts his good- ſe to *his*, he gives them grace h it, to manifeſt their thank- neſſe to him. Praiſing of God hen moſt comely (though ne- out of ſeaſon) when God mes to call for it, by renuing ſenſe of his mercies in ſome h favour towards us. If a will ſing in Winter, much re in the Spring. If the heart prepared in the Winter time dverſity to praiſe God, how dy will it be when it is war- d with the glorious ſunne- e of his favour.

Pſal. 51. 15.

Praiſe is moſt comely in proſperity.

Our life is nothing, but as it e a *webbe* woven with inter- glings of wants and favours, es and *bleſſings*, ſtandings and

Christians have continuall ground of communion with God.

and fallings, *combate* and *victor* therefore there ſhould be a pe petuall intercourſe of *prayi* and *praiſing* in our hearts. The is alwayes a ground of comm nion with God in one of the kindes, till wee come to th condition wherein all wan ſhal be ſupplied, where indeed onely matter of *praiſe*. Yet pra ſing God in this life, hath th prerogative, that here we pra him *in the middeſt of his enemi* In heaven all will be in conſo with us. God eſteemes it an ho in the midſt of devils, & wick men (whoſe life is nothing bu diſhonour of him) to have th that will make his *name* (as it in it ſelfe, ſo) *great* in the *worl*

David comforts himſelfe this, that hee *ſhould praiſe G* which ſhewes hee had inu himſelfe wel before to this h exerciſe, in which he found ſu

comfo

s they are taken up with the ove and admiration of the beſt hings. He that is much in hea- en in his thoughts, is free from eing toſſed with tempeſt here elow; the top of thoſe moun- ains that are above the middle Region, are ſo quiet, as that the ighteſt things (as aſhes) lie ſtill nd are not moved. The way o *mortifie earthly members* that eſtirre themſelves in us, is to *inde things above.* The more he wayes of wiſedome lead us n high, the more wee avoyde he ſnares below. Col. 3. 1. & 5.

In the uncertainty of all e- ents here, labour to frame that ontentment in and from our wne ſelves, which the things hemſelves will not yeeld; frame eace by freeing our hearts rom too much feare, and riches y freeing our hearts from co- etous deſires. Frame a ſuffici- encie

encie out of contentednesse; the soule it selfe be out of tune outwards things will doe more good than a faire shooe a gouty foote.

And seeke not our selves broad out of our selves in conceits of other men. A shall never live quietly, that not learned to be set light by others. Hee that is little in owne eyes, will not be troubl to be little in the eyes of othe Men that set too high a pr upon themselves, when othe will not come to their price, discontent. Those whose c dition is above their worth, their pride above their condi on, shall never want sorrow; we must maintaine our autho ty and the Image of God in places, for that is Gods and ours, and wee ought so to ca our selves as wee approve

sel

ot; whereupon a true belee-
ing ſoule cannot but bee a
raiſing ſoule. For this end
OD reveales before-hand
hat wee ſhall have, that be-
re hand wee ſhould praiſe
m, as if wee poſſeſſed it. For
at is a great honour to his
uth, when wee eſteeme of
hat hee ſpeakes, as done, and
hat hee promiſeth, as already
rformed. Had wee not a per-
tuall confidence in the per-
tuity of his love to us, how
it poſſible wee ſhould praiſe
m?

But we want thoſe grounds for Object.
time to come which David *had,*
had particular promiſes which
want.

Though wee want *Vrim* and Anſw.
ummim, and the Prophets to
re-tell us what the times to
me ſhall be, yet wee have the
anon of Scripture enlarged,

1 wee live under a more glorious manifestation of Christ, and under a more plentifull shedding of the Spirit, whereby that want is abundantly supplied; we have generall promises for the time to come, that *God will never fail nor forsake us*, that *he will be* with us in *fire and in water*, that *he will give an issue to the temptation*, and that *the issue of all things shall be for our good*, that *we shall reape the quiet fruit of righteousnesse*, and *no good thing will hee withhold from them that lead a godly life*, &c. If we had a spirit of faith to apply these generalls, wee should see much of Gods goodnesse in particular.

Deut. 31. 6.

Heb. 1[illegible] 1.

Psal. 84. 11.

2 Besides generall promises, we have some particular ones for the time to come; of the confusion of *Antichrist*, of the conversion of the *Iewes*, and fulnesse of the *Gentiles* &c. which though

wee perhaps ſhall never live to ſee, yet we are members of that body, which hereafter ſhall ſee the ſame, which ſhould ſtirre up our hearts to praiſe God, as if wee did enjoy the preſent fulfilling of them our ſelves, for *faith* can preſent them to the ſoule, as if they were now preſent.

Some that have a more neere cõmunion with God, may have particular faith of ſome particular deliverances, whereupon they may ground particular prayer. *Luther* praying for a ſicke friend, who was very cõfortable and uſefull to him, had a particular anſwere for his recovery, whereupon hee was ſo confident, that he ſent word to his friend, that hee ſhould certainly recover. *Latimer* prayed with great zeale, for three things, 1. That

3

Fred. Myco.

1 "Queene *Elizabeth* might come
2 "to the Crowne. 2. That hee
"might ſeale the truth with his
"heart bloud. 3. And that the
3 "Goſpell might be reſtored *once*
"*againe, once againe*, which hee
"expreſſed with great vehe-
"mencie of ſpirit. All which
"three God heard him in. But the priviledges of a fewe muſt not be made a generall rule for all. Priviledges goe not out of the perſons, but reſt there. Yet if men would maintaine a neerer communion with God, there is no doubt but he would reveale himſelfe in more familiar manner to them, in many particulars then uſually hee doth. Thoſe particular promiſes in the 91. Pſalme, and other places, are made good to ſuch as have a particular faith, and to all others (with thoſe limitations annexed to promiſes of that nature) ſo farre

farre forth as God ſeeth it will conduce to their good and his owne glory, and ſo farre forth as they depend upon him in the uſe of meanes; And is not this ſufficient to ſtay a gracious heart?

But not to inſiſt upon particular promiſes and revelations, (the performance whereof wee enjoy *here* in this preſent life) wee have rich and precious promiſes of finall and full deliverance from all evill, and perfect enjoying of all good in that life which is to come; yet not *ſo to come*, but that wee have the earneſt and firſt fruits of it here; All is not kept for heaven; We may ſay with *David*. *Oh how great is thy goodneſſe, which thou haſt laid up for them that feare thee*, and (not onely ſo, but) how great is that goodneſſe which thou haſt wrought in them that Pſal. 31. 19.

truſt in thee) even *before th*
ſonnes of men; God treaſures no
up all his goodneſſe for the tim
to come, but layes much of i
out daily *before* ſuch as have eye
to behold it.

Now Gods maine end in re
vealing ſuch glorious promiſe
of the life to come, is, that the
might be a ground of comfor
to us, and of praiſe to him eve
in this life; And indeed wha
can be grievous in this wor'd t
him that hath heaven in hi
eye? What made our bleſſe
Saviour *endure the croſſe* and *de*
ſpiſe ſhame, but the joy *of glor*
to come ſet before him?

Heb. 12. 2.

The *duty* that *David* b ough
his heart to before hee had a fu
enjoyment of what hee looke
for, was patient *waiting*, it be
ing Gods uſe to put a long dat
often times to the performanc
of his promiſes; *David* after b
ha

ad the promiſe of a Kingdome, as put off a long time ere hee as inveſted to it; *Abraham* as an old man before hee enyed his ſonne of the *Promiſe*; *ſeph* ſtayed a long time before e was exalted; Our bleſſed Saiour himſelfe was thirty foure eares old before hee was exaled up into glory.

Wayting upon God, a neceſſaric duty.

God deferres, but his defering is no empty ſpace, wherein o good is done, but there is in hat ſpace a fitting for the proniſes. Whileſt the ſeede lyeth id in the earth, time is not loſt, or Winter fits for Spring, yea he harder the Winter, the more opefull the Spring; yet were it meere empty ſpace we ſhould old out, becauſe of the great things to come, but being onely preparing time, wee ſhould paſſe it with the leſſe diſcouragement. Let this ſupport us

in all the thwartings of our de-
ſire; it is a folly to thinke, tha
wee ſhould have Phyſick an
health both at once; wee muſ
endure the working of God
Phyſick; when the ſick humo
is carried away and purged, the
wee ſhall enjoy deſired health
God promiſeth forgiveneſſe o
ſinne, but thou findeſt the bur-
then of it daily on thee. Cheere
up thy ſelfe, when the morning
is darkeſt, then comes day; af-
ter a weary weeke comes a Sab-
bath, and after a fight victory
will appeare. Gods time is beſt,
therefore reſolve upon wayting
his leaſure. For the better de-
meaning of our ſelves herein,
we muſt know we muſt ſo *wayte*,
that wee provoke not in the
meane time his patience on
whom wee depend, by puttin
forth our hand to any evill,
which indeed is a croſſing of our
hopes.

pes. Therefore wayting up-
God, is alwayes joyned with
ing good. There is an influ-
ce in the thing hoped for, in
ſpirit of him that truly
pes, ſtirring him up to a ſute-
e conformity, by purging
nſelfe of whatſoever will not
nd with the holineſſe of that
dition. *Wayting* implyes all
ces, as *Patience, Perſeverance,*
g ſuffering in holding out,
withſtanding the tedious-
ſe of time deferred, *Courage,*
breaking through all diffi-
ies that ſtand betweene. For
at is *wayting* indeed, but a
tinuing in a gracious inof-
ſive courſe, till the accom-
hment of our deſires?

What it is to *wayte* on God.

Whence wee may diſcerne a
ne difference betwixt a
iſtian, and a carnall man,
is ſhort-ſpirited, and all for
preſent; hee will have his
good

good here, whereas a Saint
God continues ſtill waytin
though all things ſeeme contr
rie to what he expects. The pr
ſence of things to come is ſu
Heb.11.25. to *faith*, as it makes it *deſpiſe*
pleaſure of ſinne for a ſeaſon. Wh
evidence of goodneſſe is it, fo
man to be good onely upon
apprehenſion of ſomething t
contents him? Here is the g
rie of *faith*, that it can up
Gods bare promiſe, croſſe it ſe
in things pleaſing to nature,
raiſe up the ſoule to a diſpo
tion, ſome wayes anſwer
to that bleſſed eſtate, wh
(though yet it enjoyes not,
it is undoubtedly perſwaded
and lookes for. What can
courage us more to *wayte*,
this that the good we wayte
is greater then wee are able
conceive, yea greater then
can deſire or hope for?

This was no presumptuous
olution of *Davids* owne
ength, but it issued from his
sent truth of heart, (so farre
e knew the same;) together
th an humble dependance up-
God, both for deliverance,
a heart to praise him for it;
cause Gods benefits are usual-
entire, and are sweetned with
h a sense of his love, as cau-
h a *thankfull heart*, which (to
rue Christian) is a greater
sing then the deliverance it
e, as making the soule better.
vid doth acknowledge with
mble admiration, that a heart
arged comes from God, *Who*
I (saith hee) *and who are my*
ple?

He mentioneth here *praising*
, in stead of *deliverance*, be-
se a heart enlarged to praise
d, is indeed the greatest part
the *deliverance*; for by it the
soule

soule is delivered out of
owne straights and discontent

Though this be Gods *due* a
our *duty*, and in it selfe a delig
full thing, yet it is not so easi
matter to *praise God*, as ma
imagine: Musick is sweet, b
the setting of the strings in t
is unpleasing; our soules will n
be long in tune, and it is ha
to us to goe about the setti
them in order; like curio
Clocks, a little thing will hind
the motion; especially *passi*
which disturbs not onely t
frame of *grace* in us, but the v
rie frame of *nature*, putting m
out of the power and possessi
of himselfe; and therefore D
vid here when he had thoug
of *praising God*, was faine to t
up the quarrell betwixt him a
his soule first; *Praising* sets
the parts and graces of the so
a worke; and therefore t
so

No easie matter to praise God aright.

e had need gather it ſelfe its ſtrength together to this e.

t requires eſpecially *ſelfe-all*, from a conſcience of our e wants, weakneſſes, and un-thineſſe; it requires a giving f our ſelves, and all ours to t Gods diſpoſe; the very *nd* and the *fruit* which it ds are both Gods; and they er gave themſelves truly up od, that are not ready to all they have to him when-er he calls for it; *thankful.* is a *ſacrifice*, and in ſacrifices e muſt be *killing* before *offe-*, otherwiſe the ſacrifice will s the offering up of ſome eane creature; *thanksgiving* *Incenſe*, and there muſt be to burne that Incenſe; *ksgiving* requires not onely *ions*, but the *heat* of affecti-there muſt be ſome aſſu-rance

Selfe deniall requiſite in praiſing God.

rance of the benefit wee praise God for; and it is no easie matter to maintaine assurance of our interest in the best things.

What a Christian should doe in want of assurance.

Yet in this case if wee feele not sense of assurance, it is good wee should praise God for what we have; wee cannot denie but God offers himselfe in mercie to us, and that hee intends our good thereby, for so wee ought to construe his mercifull dealing towards us, and not have him in jealousie without ground; if wee bring our hearts to be willing to praise God, for that wee cannot but acknowledge comes from him, hee will be ready in his time to shew himselfe more clearely to us; wee taste of his goodnesse many wayes, and it is accompanied with much patience, and these in their natures leade us not onely to *repentance* but likewise to *thankfull* ac-

Rom. 2. 4.

know-

nowledgement; and we ought
o follow that which God leades
s unto, though he hath not yet
rquainted us with his ſecrets.

It is good in this caſe, to help
he ſoule with a firme *reſolution*,
nd to back reſolution, with a
owe, not onely in generall that
ee wll *praiſe*, but particularly
f ſomething within our owne
ower, (provided it prove no
nare to us.) For by this meanes
he heart is perfectly gayned,
nd the thing is as good as done
n regard of Gods acceptance,
nd our comfort, becauſe ſtrong
eſolutions diſcover *ſinceritie*
ithout any hypocriticall reſer-
ation and hollowneſſe. Al-
ayes ſo much ſincerity as a
nan hath, ſo much will his in-
ard peace be. *Reſolution* as a
rong ſtreame beates downe all
efore it; little good is done
a Religion without *this*, and
with

Reſolution neceſſary in Chriſtianity.

with it all is as good as done.

So ſoone as wee ſet upon t
worke, we ſhall feele our ſpir
to riſe higher and higher as t
waters in the *Sanctuarie*, as t
ſoule growes more and mo
heated; ſee how *David* riſe
Pſal.32.11. by degrees, *be glad in the Lo*
and then, *rejoyce ye righteous,*
then, *ſhout for joy all yee that*
upright in heart, the ſpirit
God will delight to carrie us
long in this duty, untill it lea
our ſpirits in *heaven*, praiſ
God with the *Saints* & glori
Angels there; *to him that h*
Math.25.29. and uſeth *it ſhall be given*; he t
knoweth God aright, will h
nour him by truſting of hi
he that honours him by truſti
him, will honour him by *pr*
ing; and he that honours him
prayer, ſhall honour him by *p*
ſes, hee that honours him
praiſes *here*, ſhall perfect

pra

raiſes in *heaven*; and this will uit the labour of ſetting and eeping the ſoule in tune; this ading with God is the richeſt ade in the world; when wee turne *praiſes* to him, hee re-rnes new favours to us, and ſo n everlaſting ever-encreaſing tercourſe betwixt God & the u'e is maintained; *David* here ſolved to *praiſe God*, becauſe ee had aſſurance of ſuch a deli-rance, as would yeeld him a ound of praiſing him.

Praiſe, a ſweet Incenſe.

Praiſing of God may well bee lled *Incenſe*, becauſe as it is eet in *it ſelfe*, and ſweet to d, ſo it ſweetens all that comes om us. *Love* and *Joy* are ſweet themſelves, though thoſe hom we love & joy in, ſhould t know of our affection, nor turne the like; but wee can-t love and joy in God, but he ll delight in us; when wee

neglect the praising of God, w
looſe both the comforts of God
love, and our owne too; It is
ſpirituall judgement to want
loſe the ſight or ſenſe of God
favours, for it is a ſigne of wa
of ſpirituall life, or at leaſt live
lineſſe; it ſhewes we are not y
in the ſtate of thoſe whom G
hath choſen, to ſet forth t
riches of his glory upon.

When we conſider that if w
anſwer not kindneſſe, and f
vour ſhewed unto us by me
wee are eſteemed unworthy
reſpect (as having ſinned again
the bond of humane ſocie
and love) wee cannot but mu
more take ſhame to our ſelv
when wee conſider the diſpr
portion of our carriage, a
unkinde behaviour towar
God; when in ſtead of bei
temples of his praiſe, we becom
graves of his benefits; what
vani

vanity is this in our nature, to ſtand upon exactneſſe of juſtice, in anſwering petty curteſies of men, and yet to paſſe by the ſubſtantiall favours of God, without ſcarce taking notice of them? the beſt breeding is to acknowledge greateſt reſpects where they are moſt due; and to think, that if unkindneſſe and rudeneſſe be a ſinne in *civility*, it is much more in *Religion*; the greateſt danger of unthankfulneſſe, is in the greateſt matter of all; if we arrogate any ſpirituall ſtrength to our ſelves in ſpirituall actions, we commit either *ſacriledge* in robbing God of his *due* or *mockerie*, by praiſing him for that which we hold to be of our ſelves; if injuſtice be to be condemned in man, much more in denying God his due, *Religion* being the firſt due; It takes much from thankfulneſſe,

Vnthankfulneſſe *moſt haynous* towards God.

Mal.1.8.

when wee have common conceits of peculiar favours, *praiſe* is not comely in the mouth of *fooles*, God loves no *blinde ſacrifice.*

Wee ſhould therefore have wiſedome and judgement, not onely to know upon what *grounds* to be thankfull, but in what *order*, by diſcerning what be the beſt and firſt favours whence the reſt proceed, and which adde a worthineſſe to all the reſt; it is good to ſee bleſſings, as they iſſue from grace and mercy. It much commends any bleſſing, to ſee the love and favour of God in it, which is more to be valued then the bleſſing it ſelfe; as it much commends any thing that comes from us, when wee put a reſpect of thankfulneſſe, and love to God upon it; and if we obſerve wee ſhall finde the unkindneſſe of

Gods love in every mercie chiefly to be looked at.

of others to us, is but a correction of our unkindneſſe to God.

In *praiſing God*, it is not good to *delay*, but take advantage of the freſhneſſe of the bleſſing; what we adde to delay, we take from *thankfulneſſe*, and withall, loſe the prime and firſt fruits of our affections; It is a wiſe redeeming of time, to obſerve the beſt *ſeaſons* of thankfulneſſe; a cheerefull heart will beſt cloſe with a cheerefull duty; and therefore it is not good to waſte ſo fit a temper in frivolous things, but after ſome contentment given to nature, let God have the fruit of his owne planting; otherwiſe it is even no better then the refreſhing of him that ſtandeth by a good fire, and crieth, *Ah, ah, I am warme.*

Not to delay our praiſes.

Iſaiah 44.16.

David doth not ſay, *I will thanke God*, but *I ſhall praiſe him*; (though he intends *that*) Thanks

is then beſt when it tends to *praiſing*, and there ends; for thanks alone ſhewes reſpect to our *owne* good onely, praiſes to *Gods glory*, and in particular to the glory of ſuch *excellencies* whence the benefit comes; and from thence the ſoule is enlarged to thinke highly of all Gods *excellencies*.

1 Sam. 2. 1. *Hanna* upon particular thanks for hearing her about a *childe*, takes occaſion to ſet out Gods other *excellencies*, and riſeth higher and higher, from *one* to *many*, from the preſent time, to that which was to come, from particular favours to her ſelfe, ſhee ſtirres up others to praiſe God for his mercy to them; So

Pſal. 51. *David, Deliver me, O God, and my tongue ſhall ſing of thy praiſes*; He propounds this as an ingagement to the Lord to help him, becauſe it ſhold tend to the enlargement of

of his glory; he was resolved to improove Gods favour this way.

The Spirit of God works like *new wine*, enlarging the Spirit from one degree of praising God to another; and because it foresees the eternity of Gods love, (as farre as it can) it endeavours an eternity of Gods praise; a gracious heart upon taste of favour shewed to it selfe, is presently warmed to spread the praise of God to others, and the more it sees the fruit of trusting *God*, and his *truth* in performing promise, the more it still honours that *trusting*, as knowing that it lyes upon Gods honour, *to honour* thosethat *honour him*; blessing will procure blessing; the soule hath never such freedome from sinne, as when it is in a thankfull frame; for *thankfulnesse* issues from a heart truly humbled, and emptied of

Our thankes should be large.

Sam. 2. 30.

it selfe, truly loving and rejoycing in God; and upon any sinne the spirit is grieved and straightned, and the lips sealed up in such a heart; for the conscience upon any sinne, lookes upon it not onely as *disobedience* against Gods will and authority, but as *unthankfulnesse* to his goodnesse, and this melteth a godly heart most of all; When *Nathan* told *David* God had done this, and *this for him*, and was *ready to do more*, hee could not hold in the *confession* of his *sinne*, but relented and gave in presently.

2 Sam. 12. 8.

Wee should studie Gods praises.

Wee ought not onely to give *thanks*, but to be *thankfull*, to meditate & study the praises of God. Our whole life should be nothing else but a continuall blessing of his holy name, endeavouring to bring in all we have, and to lay it out for God and his people, to see where hee hath any

y receivers; our goodneſſe is Pſal. 16. 2.
thing to God, we need bring no
water to the *fountaine*, nor
ght to the *Sun*; Thankfulneſſe
full of invention, it deviſeth
erall things; though it be our
ty to be good Stewards of our
lents, yet *thankfulneſſe* addes
ulſtre, and a more gracious *ac-*
ptance, as having more of that
hich God calls for.

Our praiſing God ſhould not Praiſe ſhould be free.
as ſparks out of a *flint*, but as
ater out of a *ſpring*, naturall,
ady, free, as Gods love to us
; *mercy* pleaſes him, ſo ſhould Micah 7. 8.
raiſes pleaſe us; it is our hap-
neſſe when the beſt part in us,
exerciſed about the beſt and
igheſt worke; it was a good
eech of him that ſaid, If God
d made me a *Nightingale*, I
ould have ſung as a *Nightin-*
le, but now God hath made
e a man, I will ſing forth the

praiſes

Psal.145.10.

praiſes of God, which is the wo
of a Saint onely; *All thy wor
bleſſe thee, and thy Saints pra
thee*; All things are either bl
ſings in their nature, or ſo bl
ſed, as they are made bleſſi
to us by the over-ruling co
mand of *him*, who maketh
things ſerviceable to *his*; ev
the worſt things in this ſenſe
made ſpirituall to Gods peo
againſt their owne nature; ho
great is that goodnes wch ma
even the worſt things good?

The leaſt mercie to be prized.

Little favours come from
ſmall love, but even from
ſame love that God intends
greateſt things to us, and
pledges of it; the godly
more thankfull for the leaſt
vours, then worldly men for
greateſt; the affection of
giver inhaunces the gift.

O then let us labour to i
prove, both what we have,
what we are to his glory: It

ers that wee *love* God, (not
ly with all our *understanding*,
rt, and *affection*, but) when
h all our *might* and *power*,
far as wee have advantage by
part, relation, or *calling* what-
ver we endeavour to do him
vice, we cannot have a grea-
honour in the world, then to
honored of God, to be aboun-
nt in this kinde.

Our time here is short, and
shall all ere long be called to
eckoning, therefore let us stu-
reall prayses. Gods blessing of
is in *deed*, and so should ours
of him. Thankes in *words* is
od, but in *deeds* is better;
ves are good, but *fruit* is bet-
, and of fruit, that which
s us most. True *praise* requires
r whole man, the *judgement*
esteeme, the *memory* to trea-
re up, the *will* to resolve, the
fections to delight, the *tongue*
speake of, and the life to ex-

Our praise should be reall.

presse the rich favours of Go
what can we think of? what c
we call to mind? what can we
solve upon? what can we spe
what cā we expresse in our wh
course, better then the *praises*
Rom. 11.36. him, *of whom, and through wh*
and to whom we and *all things*
Our whole life should spe
nothing but thankfulnesse, eve
condition and place wee are
should bee a witnesse of
thankfulnesse; this will ma
the times and places we live
the better for us; when we
selves are monuments of Go
mercies, it is fit wee should
patterns of his praises, and lea
monuments to others; W
should thinke life is given us,
doe something better then li
in: wee live not to live; o
life is not the end of it selfe, b
the praise of the giver; G
hath joyned his glory and
ha

pineſſe together; it is fit that
ſhould referre all that is
d to his glory, that hath joy-
his glory to our beſt good, in
ng glorified in our ſalvation.
David concludes, that hee
ld certainly praiſe God, becauſe
had *prayed* unto him. Prayers
the ſeeds of praiſes, I have
en, therefore I will reape;
at we receive as a fruit of our
yers, is more ſweet then
at wee have by a generall
vidence

But how doe wee know that God *Object.*
res our prayers?

1. If wee regard them our *Anſw.*
ves, & expect an iſſue; prayer 1
ſure adventure, we may well
ke for a returne.

2. It is a ſigne God hath 2
rd our prayers, when hee
res up thankfulneſſe afore-
d upon aſſurance; thankful-
ſe cannot be without either
the

the grace of God, by which we are thankfull, or some taste of the things we are thankfull for. God often accepts the prayer when hee doth not grant the thing, and will give us thereby occasion of thanksgiving for his wise care, in changing one blessing for another fitter for us. God regards my prayers, when by prayer my heart is wrought to that frame which he requires, that is an humble subjection to him, from an acknowledgement of my wants, and his fulnesse. There is nothing stirred up in our hearts by the spirit, no, not so much as a gracious desire, but God will answere it, if we have a spirit to wait.

3 3. We may know God hath accepted our prayer, when hee makes the way easie and plaine after prayer by a gracious providence; when the course of things

begin

begin to change, and wee meet with comforts in ſtead of former croſſes, and finde our hearts quieted and encouraged againſt what we moſt feared.

4. Likewiſe earneſtnes in prayer is a ſign God heares our prayers, as fire kindled frō heaven ſheweth God accepts the ſacrifice; the ground of prevailing by our prayers, is, that they are put up in a gracious name, and for perſons in favour, and dictated by Gods owne ſpirit; they work in the ſtrength of the bleſſed Trinity not their owne, giving God the glory of all his excellencies. 4

It is Gods direction *to call upon him in trouble*, and it is his promiſe *to deliver*, and then both his *direction* and *promiſe* that wee ſhall *glorifie him*; When troubles ſtirre up *prayer*, Gods anſwere to them will ſtirre up *praiſes*. *David* when he ſaith, *I* Pſal. 50. 15.

ſhall

shall praise God, presupposes God would deliver him, that hee might have ground of praising his name. And hee knew God would deliver him, because as from *faith* he had prayed for deliverance, so he knew it was the order of Gods dealing, to revive after drooping, and refresh after fainting. God knowes otherwise that our spirits would faile before him.

A thankfull disposition, is a speciall helpe in an afflicted condition, for *thankfulnesse* springs from *love*, and love *rejoyceth in suffering*. Thankfulnesse raises the soule higher then it selfe, it is a trading with God, whereby as *wee* by him, so *hee* gaines by us. Therefore the Saints used this as a motive to God, that hee would grant their desires, because *the living praise him*, and not *the dead*. If God expect praise from

Act 15. 21.

Isay 38. 19.

from us, ſure he will put us into a condition of praiſe.

Unthankfulneſſe is a ſin deteſtable both to God and men, and the leſſe puniſhment it receives from humane lawes, the more it is puniſhed *inwardly* by ſecret ſhame, and *outwardly* by publique hatred, if once it prove notorious. When Gods arreſts come forth for denying him his tribute, hee chiefly eyes an unthankfull heart, and hates all ſinne the worſe, as there is more unthankfulneſſe in it: the neglect of kindneſſe is taken moſt unkindly. Why ſhould wee load GOD with injuries, that loadeth us with his bleſſings? who would requite good with evill? Such mens mercies will prove at laſt ſo many inditements againſt them.

I beſeech you therefore la- *Vſe.*

bour to be men of praiſes. I
in any duty wee may expect
aſſiſtance, wee may in this
that altogether concernes God
glory: the more wee praiſe
GOD, the more wee ſhal
praiſe him. When GOD b
grace enlarges the *will*, hee in
tends to give the *deede*. God
children wherein their will
are conformable to Gods will
are ſure to have them fulfil
led. In a fruitfull ground,
man will ſowe his beſt ſeed
God intends his owne glory i
every mercy, and hee *that pra*
Pſal.50.23. *ſes him, glorifies him*, whe
our wills therefore carrie us
that which God wills abou
all, wee may well expect h
will ſatisfie our deſires. Th
living GOD is a living fou
taine never drawne dry, h
hath never done ſo much for
but hee can and will doe mor

If there be no end of our praiſes, there ſhall be no end of his goodneſſe: no way of thriving like to this. By this meanes we are ſure never to be very miſerable; how can hee be dejected, that by a ſweet communion with God ſets himſelfe in heaven? nay, maketh his heart a kinde of heaven, *A Temple*, a *holy of holies*, wherein *Incenſe* is offered unto God. It is the ſweeteſt branch of our Prieſtly office, to offer up theſe daily ſacrifices; It is not only the beginning, but a further entrance of our heaven upon earth, and ſhall be one day our whole imployment for ever. 2 Cor. 6. 16.

Praiſe is a juſt and due tribute for all Gods bleſſings; for what elſe eſpecially doe the beſt favours of God call for at our hands? How doe all creatures praiſe God, but by *our* mouthes? Praiſe is a juſt and due debt.

It is a debt alwayes owing, and alwayes paying; and the more we pay, the more we ſhall owe; upon the due diſcharge of this debt, the ſoule will finde much peace. A thankfull heart to God for his bleſſings, is the greateſt bleſſing of all. Were it not for a fewe gracious ſoules, what honour ſhould God have of the reſt of the unthankfull world? which ſhould ſtirre us up the more to be trumpets of Gods praiſes in the midſt of his enemies, becauſe this (in ſome ſort) hath a prerogative above our praiſing God in heaven, for there God hath no enemies to diſhonour him.

Praiſing of God, A duty without exception.

This is a *duty* that none can except againſt, becauſe it is eſpecially a worke of the *heart*. All cannot ſhew their thankfulneſſe in *giving* or *doing* great matters, but all may expreſſe the willingneſſe of their hearts. *All within*

us

us may *praiſe his holy name*, though wee have little or nothing *without us*; and that within us is the thing God chiefly requires. Our heart is the *Altar* on which we offer this *Incenſe*; God lookes not to quantity, but to proportion; hee accepts a *mite* where there is no more to be had. Pſal. 103.

But how ſhall wee be enabled to this great duty? *Queſt.*

Enter into a deepe conſideration of Gods favours, paſt, preſent, and to come; thinke of the *greatneſſe* and *ſuteablenſſe* of them to our condition, the ſeaſonableneſſe & neceſſity of them every way unto us. Conſider how miſerable our life were without them, even without common favours; but as for ſpirituall favours, that make both our naturall and civill condition comfortable, our very life were death, our light *Anſw.*

How wee may attain to praiſe God, in ſome acceptable manner.

I

A deepe conſideration of favours.

were darkneſſe without theſe. In all favours think not of them ſo much, as Gods mercie and love in Chriſt which ſweetens them. Thinke of the freeneſſe of this love, and the ſmalneſſe of thy owne deſerts. How many bleſſings doth God beſtowe upon us, above our deſerts, yea, above our deſires, nay, above our very thoughts? Hee had thoughts of love to us, when wee had no thoughts of our ſelves. What had wee beene if GOD had not been good unto us? How many bleſſings hath God beſtowed upon us, that wee never prayed for? and yet wee are not ſo ready to *praiſe God*, as to pray unto him; this more deſire of what we want, then eſteeming of what wee have, ſhewes too much prevailing of *ſelfe-love*. B

Secondly, comparing alſo our ſelv

2

elves with others, will adde a reat luſtre to Gods favour, onſidering wee are all hewed ut of one Rock, and differ no-hing from the meaneſt, but in Gods free love. Who are wee hat God ſhould ſingle us out or the glory of his rich mercy?

By comparing our ſelves with others.

Conſidering likewiſe, *that the leſſings of God to us, are ſuch as f none but wee had them, and God ares for us, as if hee had none lſe to care for in the world beſides.* heſe things well pondered, ould ſet the greater price up-n Gods bleſſings; what are wee n nature and grace, but Gods leſſings? What is in us, about s, above us? What ſee wee, aſte wee, enjoy wee, but bleſ-ngs? All wee have or hope o have, are but dead favours o us, unleſſe wee put life into em by a ſpirit of Thankful-eſſe. And ſhall wee be as dead

3 That Gods bleſſings to us are, as if wee onely were cared for.

as the earth, as the ſtones wee tread on? Shall wee live as if wee were reſolved God ſhould have no praiſe by us? Shall wee make our ſelves Gods, aſcribing all to our ſelves? Nay, ſhall wee (as many doe) fight againſt God with his owne favours, and turne Gods bleſſings againſt himſelfe? Shall we abuſe peace to ſecurity? Plenty to eaſe, promiſes to preſumption, gifts to pride? How can wee pleaſe the devill better then thus doing? Oh! the wonderfull patience of God, to continue life to thoſe whoſe life is nothing elſe, but a warring againſt him the giver of life.

As God hath thoughts of love to us, ſo ſhould our thoughts be of praiſes to him, and of doing good in our places to others for his ſake. Thinke with thy ſelfe, Is there any I may honour God by

by releeving, comforting, counſelling? Is there any of *Ionathans race?* Is there any of Chriſts deere ones? I will doe good to them, that they together with me, and for me may praiſe God. As *David* here checks himſelfe for the failing and diſquietneſſe of his Spirit, and as a cure thereof, thinkes of praiſing God. So let us (in the like caſe) ſtirre up our ſoules as hee did, and ſay, *Praiſe the Lord, O my ſoule, and all that is within me, ſet forth his holy name.* Wee never uſe our ſpirits to better purpoſe, then when by that light wee have from God, wee ſtirre them up to looke backe againe to him.

2 Sam. 9. 1.

Pſal. 118. 1.

Pſal. 103. 1.

By this it wil appeare to what good purpoſes wee had a being here in the world, and were brought into communion with Chriſt by the Goſpell. The cariage

The excellent uſe of Thankſgiving.

riage of all things to the right end, ſhewes, whoſe we are, and whither we tend. It abundantly appeares by Gods revealing of himſelfe many wayes to us, as by *Promiſes*, *Sacraments*, *Sabbath*, &c. that hee intended to raiſe up our hearts to this heavenly duty. The whole gracious diſpenſation of God in Chriſt tends to this, that our cariage ſhould be nothing elſe, but an expreſſion of Thankfulneſſe to him; that by a free cheerefull and gracious diſpoſition, wee might ſhew wee are the people of Gods free grace, ſet at liberty from the ſpirit of bondage, *to ſerve him without feare*, with a voluntary child-like ſervice, *all the dayes of our lives*. I proceed.

Luke 1.74.

[*He is the ſalvation of my countenance.*]

As *David* ſtrengthens his truſt in God, by reaſon fetcht from

from the future goodneſſe of God apprehended by faith, ſo he ſtrengthens that reaſon with another reaſon fetcht from God, whom hee apprehends here as *the ſalvation of his countenance*. Wee need reaſon againſt reaſon, and reaſon upon reaſon, to ſteele and ſtrengthen the ſoule againſt the on-ſet of contrary reaſons.

Hee is the ſalvation of my countenance, that is, Hee will ſo ſave as I ſhall ſee, and my enemies ſhall ſee it; and upon ſeeing, my *countenance* ſhall bee cheered and lifted up; Gods ſaving kindneſſe ſhall be read in my countenance, ſo that all who looke on me, ſhall ſay, God hath ſpoken peace to my ſoule, as well as brought peace to my condition.

That God is not onely ſalvation, but ſalvations to his people.

Hee ſaith not *ſalvation*, but *ſalvations*: becauſe as our life is ſubject

ſubject to many miſeries, in *ſoule, body*, and *ſtate*, publique and private, &c. ſo God hath many *ſalvations*: If we have a thouſand troubles, hee hath a thouſand wayes of helpe; as hee hath more bleſſings then one, ſo hee hath more ſalvations then one. He ſaves our ſoules from ſinne, our bodies from danger, and our eſtates from trouble. *Hee is the redeemer of his people*, and not onely ſo, but with him is *plenteous redemption* of all perſons, of all parts both of body and ſoule, from all ill, both of ſinne and miſerie, for all times, both now and hereafter. Hee is an everlaſting ſalvation.

Mille mali ſpecies mille ſalutis erunt.

Pſal. 130. 7.

David doth not ſay, God will ſave me; but God is ſalvation it ſelfe, and nothing but ſalvation. Our ſins onely ſtop the currant of his mercy, but it being above all our ſinnes, will ſoone ſcatter that

that clowd, remove that ſtop, and then wee ſhall ſee and feele nothing but ſalvation from the Lord. *All his wayes are mercy and peace* to a repentant ſoule that caſts it ſelfe upon him. Pſal. 25. 10.

Chriſt himſelfe is nothing elſe but ſalvation cloathed in our *fleſh*. So old *Simeon* conceaved of him, when he had him in *his armes*, and was willing thereupon to yeeld up his ſpirit to God, having ſeene Chriſt the ſalvation of God: when we embrace Chriſt in the armes of our faith, we embrace nothing but ſalvation. Hee makes up that ſweet name given him by his Father, & brought from heaven by an Angell to the full: a name in the Faith of which, it is impoſſible for any beleeving ſoule to ſinke. Luke 2. 29. Luke 2. 14.

The devill in trouble preſents God to us, as a revenging *deſtroyer*,

Think of God as a Saviour in trouble.

Pſal. 68 20.

ſtroyer, and unbeliefe preſen
him under a falſe vizard; but t
ſkill of *faith* is, to preſent hi
as a Saviour, cloathed with ſa
vation. We ſhould not ſo muc
looke what deſtruction the d
vill and his threaten, as wh
ſalvation God promiſeth. T
God belongs *the iſſues of dea*
and of all other troubles whi
are leſſer deathes. Cannot h
that hath vouchſafed an iſſ
in Chriſt from eternall dea
vouchſafe an iſſue from all te
porall evills? If hee will ra
our bodies, can hee not ra
our conditions? Hee t
brought us into trouble, c
eaſily make a way out of
when he pleaſeth. This ſho
be a ground of reſolute and
ſolute obedience, even in
greateſt extreamities, conſi
ring God will either deliver
(from death, or by death, a

t length out of death.

So then, when we are in any anger, wee ſee whither to goe or ſalvation, even to him that s nothing elſe but *ſalvation*; ut then wee muſt *truſt* in him as *David* doth) and conceave f him as *ſalvation*, that wee ay truſt in him. If wee will ot truſt in *ſalvation*, what ill wee truſt in? and if *ſalvation* it ſelfe cannot ſave us, hat can? out of ſalvation here is nothing but deſtruion, which thoſe that ſeeke any where out of God, are re to meete with. How pitfull then is their caſe, who oe to a deſtroyer for ſalvaion? that ſeeke for helpe from ell?

Whither to flye, in our troubles.

Here alſo we ſee to whom to eturne praiſe in all our deliveances, even to the God of our lvation. The *virgin Mary* was ſtirred

Whom to returne Praiſe to in all our deliverances.

ſtirred up to magnifie the Lord,
Luke 1. but why? *Her ſpirit rejoyced in God her Saviour.* Whoſoever is the inſtrument of any good, yet ſalvation is of the Lord; whatſoever brings it, hee ſends it. Hence in their holy feaſts for any deliverance, the Cup they dranke of, was called *the Cup of ſalvation:* and therefore *David* when hee ſummons his
Pſal. 116. 13. thoughts, *what to render unto God* hee reſolves upon this, to take *the Cup of ſalvation.* But alwayes remember this, that when wee thinke of God as *ſalvation,* wee muſt thinke of him as hee is in Chriſt to his. For, ſo every thing in God is ſaving, even his moſt terrible attributes of *juſtice* and *power:* out of Chriſt, the ſweeteſt things in God are terrible. Salvation it ſelfe will not
Iohn 14. 6. ſave out of Chriſt, who is the onely *way* of ſalvation, called

the

way, the *truth*, and the *life*.
David addeth (*Hee is the salvations of my countenance*) that
hee will firſt ſpeake ſalvation
my ſoule, and ſay, *I am thy*
vation; and when the heart
heered (which is as it were
Sunne of this little world) the
mes of that joy will ſhine in
countenance. *True joy begins*
the center, and ſo paſſeth to the
umference the outward man.
e countenance is as the
ſe of the ſoule, wherein
may ſee the naked face of
ſoule, according as the ſe-
ll affections thereof ſtand.
he countenance of an under-
ding creature, you may ſee
e then a bare counte-
e. The ſpirit of one man
ſee the countenance of
hers inner man in his
ard countenance: which
a ſpeech of its owne, and

God firſt cheeres the heart, and then the outward man.

declares what the heart ſaith, and how it is affected.

Queſt. *But how comes God to be the ſalvation of our countenance?*

Anſw. I anſwere: God onely graciouſly ſhines in the face of Ieſus Chriſt, which wee with the eye of faith beholding, receive thoſe beames of his grace, and reflect them backe againe. God ſhineth upon us firſt, and wee ſhine in that *light of his countenance* upon us. *The ioy* of ſalvation, (eſpecially of ſpirituall and eternall *ſalvation*) is the onely true joy; all other ſalvations end at laſt in deſtruction, and are no further comfortable then they iſſue from Gods ſaving iove.

Pſal. 51. 12.

God will have the body partake with the ſoule, as in matter of *griefe*; ſo in matter of *ioy*, the lanthorne ſhines in the light of the Candle within.

1 Why God will have the ſalvation of his people appeare openly.

Againe, *God brings forth the*

2

of the heart into the countenance, for the further ſpreading and multiplying of joy to others. Next unto the ſight of the ſweet countenance of God, is the beholding of the cheerefull countenance of a Chriſtian friend, rejoycing frō true grounds. Whence it is that the joy of one becoms the joy of *many*, and the joy of many meet in *one*; by which meanes, as many lights together make the greater light, ſo many lightſome ſpirits make the greater light of ſpirit: and ſo God receiveth the more praiſe, which makes him ſo much to delight in the proſperity of his children. Hence it is, that in any deliverance of Gods people, *the righteous doe compaſſe them about*, to know *what God hath done for their ſoules*; and keepe a ſpirituall Feaſt with them in partaking of their joy. And the godly have cauſe to joy in the

Pſal. 142. 7.

deliverance of other Christians, because they suffered in their afflictions, and it may bee in their sinnes the cause of them, which made them somewhat ashamed. Whence it is, that *Davids* great desire was; that *those who feared God might not be ashamed because of him:* insinuating that those who feare Gods name, are ashamed of the falls of Gods people. Now when God delivers them, this reproach is removed, and those that had part in their sorrow, have part in their joy.

Psal. 69. 6.

3 Againe, God will have salvation so open, that it shall appeare in the countenance of his people, the more to daunt and vexe the enemies. *Cainish* hypocrites hang downe their heads, when God lifts up the countenance of their brethren; when the countenance of Gods children cleares up,

up, then their enemies harts and lookes are cloudie. *Ieruſalems ioy is Babilons ſorrow.* It is with the Church and her enemies as it is with a ballance, the ſcales whereof when one is up the other is downe. Whilſt Gods people are under a cloude, carnall people inſult over them, as if they were men deſerted of God. Whereupon they hang downe their heads, and the rather, becauſe they thinke that by reaſon of their ſinnes, Chriſt and his Religion will ſuffer with them. Hence *Davids* care was, that the miſeries of Gods people *ſhould not be told in Gath.* The chiefe reaſon why the enemies of the Church gnaſh their teeth at the ſight of Gods gracious dealing, is, that they take the riſing of the Church, to be a preſage of their ruine. A leſſon which *Hamans* wife had learned.

2 Sam.1.20.

Eſth.6.13.

This is a comfort to us in these times of *Iacobs* trouble and *Zions* sorrow: The captivity of
Psal.126.1. the Church shall returne, *as rivers in the South.* Therefore the Church may say, *Rejoyce not over*
Micah 7.8. *mee O my enemie, though I am fallen, I shall rise againe.* Though Christs Spouse be now as black as the Pots, yet she shal be white as the Dove. If there were not great dangers, where were the glory of Gods great deliverance? The Church at length will be as
Zach.12.2. as *a Cup of trembling*, and as a *burthensome stone.* The blood of the Saints cry, their enemies violence cries, the prayers of the Church crie for deliverance, and vengeance upon the enemies of the Church: and (as that *importunate widow*) will at length prevaile. Shall the importunity of
Luke 18.5. one poore woman prevaile with an *unrighteous Iudge*? and shal

no

not the Prayers of many that cry unto the righteous God take effect? If there were Armies of Prayers, as there are Armies of men, we should see the streame of things turned another way. A fewe *Moseſis* in the Mount, would doe more good then manie Souldiers in the valley. If we would lift up our *hearts* and *hands* to God, hee would lift up our countenance. But alas, wee either pray not, or crosse our owne prayers for want of love to the truth of God and his people.

It is we that keepe Antichrist and his faction alive, to plague the unthankfull world. The strength he hath is not from his owne cause, but from our want of zeale; we hinder those *Halalujahs* by private brabbles, coldnesse and indifferencie in Religion. The Church begins at

this time a little to lift up h
head againe: Now is the tim
to follow God with Praye
that hee would perfit his own
worke, and plead his own cauſe
that he would be revenged no
onely of ours, but his enemie
that hee would wholly free h
Church from that miſerab
bondage. Theſe beginnings giv
our faith ſome hold to be e
couraged to goe to God, for th
fulfilling of his gracious pro
miſe, that the Church may re
joyce in the *ſalvation of th*
Lord. God doth but looke fo
ſome to ſeeke unto him: Chri
doth but ſtay until he is awake
by our Prayers. But it is to b
feared, that God hath not ye
perfected his worke in *Zio*
The Church is not yet fully pre
pared for a full and glorious de
liverance. If God had once h
ends in the humiliation of th
Churc

Church for ſinnes paſt, with reſolution of reformation for the time to come, then this age perhaps might *ſee the ſalvation of the Lord*, which the generations to come ſhall be witneſſe of: *wee* ſhould ſee *Zion in her perfect beautie.* The generations of thoſe that came out of *Egypt*, ſaw and enjoyed the pleaſant land which their progenitors were ſhut out of: who by reaſon of their murmuring, and looking back to *Egypt*, and forgetfulneſſe of the wonders God had done for, and before them, periſhed in the wilderneſſe.

Vſe. There is little cauſe therefore of envying the preſent flouriſhing of the enemies of the Church, and of joyning and colluding with them; for it will prove the wiſeſt reſolution to reſolve to fall and riſe with the Church of Chriſt, conſidering the

the enemies themselves shal say, God hath done great things for them: Kings shall lay their Crownes at *Christs feete*, and

Revel. 21. 24. *bring all their* glorie to the *Church.*

And for every Christian, this may be a comfort, that though their light for a time may bee ecclipsed, yet it shall break forth. *David* at this time was accounted an enemie of the State, and had a world of false imputations layd upon him, which hee was very sensible of; yet (wee see here) he knew at length God would bee *the salvation of* his *countenance.*

Obiect. *But some (as* Gedeon) *may obiect, if God intend to be so gracious, why is it thus with us?*

Answ. The answere is, *Salvation* is Gods *owne* worke, *humbling* and casting downe is his *strange work* whereby hee comes to his own worke

orke. For, when hee intends
ſave, he will ſeeme to deſtroy
ſt: and when hee will juſtifie,
will condemne firſt: whom
will revive, hee will kill firſt.
Grace and goodneſſe counte-
nced by God, have a native in-
ed Majeſtie in them, which
aketh the face to ſhine, and
orroweth not its luſtre from
ithout, which God at length
ill have to appeare in its owne
keneſſe, howſoever malice may
aſt a vaile thereon, and diſguiſe
for a time. And though wic-
edneſſe (as it is baſe borne, and
childe of darkneſſe) may ſhel-
er it ſelfe under authority a
hile, yet it ſhall hide it ſelfe
nd runne into corners. The
omfort of comforts is, that at
hat great day, (the day of all
ayes) that day *of the Revelation*
of the righteous iudgement of God;
he righteous ſhall then ſhine as
the

Dan. 12.

the *Sunne* in the *firmament*, th
Christ will come to be glorio
in his Saints, and will be *the s*
vation of the countenance of all h
Then all the works of darkne
shall be driven out of coun
nance, and adjudged to t
place from whence they ca
In the meane time let us (wi
David) support our selfe wi
the hopes of these times.

[*My God.*]

That *Davids* interest in God, was a speciall foundation of his trusting in God.

These words imply a speci
interest that the holy man had
God, (*as his God*) being t
ground of all which was said b
fore; both of the duty of *tru*
ing, and of *praising*, and of t
salvation that he expected fro
God. He *is my God*, therefore h
not disquieted but trust hi
He is *my God*, therefore hee w
give mee matter to praise hi
and will be *the salvation of m*
countenance; God hath some sp
cia

all ones in the world, to
om hee doth as it were paſſe
r himſelfe, and whoſe God
is by vertue of a more ſpecial
enant; whence we have theſe
ellent expreſſions, *I will be*
God, and you ſhall be my people:
ill be your Father, and you ſhall
y ſonnes and daughters. Since
fall we having loſt our com-
nion with God the chiefe
od, our happines ſtands in re-
overing againe fellowſhip with
m. For this end we were crea-
& for this redeemed, and for
cting of this, the Word and
raments are ſanctified to us,
, and for this end God him-
lfe (out of the bowells of his
paſſion) vouchſafed to enter
to a gracious covenant with
founded upon Jeſus Chriſt,
his ſatisfaction to divine ju-
ice; ſo that by Faith wee be-
me one with him, and receive
him,

Ier. 31. 33.
2 Cor. 6. 18.

him, as offered of his Father
be all in all to us.

Why Christ hath his name *Immanuel.*

Hence it is, that Christ ha
his name *Immanuel*, *God w*
us. Not onely because hee
God, and *man* too, (both n
tures meeting in one perso
but because being God in o
nature, hee hath undertoo
this office to bring God a
us together. The maine end
Christs comming and suffe
ing, was to reconcile, and
gather together in one; a
(as *Peter* expresseth it) *to br*
man againe to GOD. Imm
nuel is the bond of this h
pie agreement, and appea
for ever in heaven to make
good. As the comfort here
is great, so the foundation
it is sure and everlasting, G
will be our GOD, *so long*
hee is Christs God; and *bec*
hee is Christs God. Thus

1 Pet. 3. 18.

Iohn 20. 16.

Fat

Father of the faithfull, and all other holy men before Christ, apprehended God to be their God in the *Messias* to come. Christ was the ground of their interest. He was *yesterday* to them as well as *to day* to us. Hence it is that God is called the *portion* of his people, and they his *jewels*: hee their onely *rocke* and *strong Tower*, and they his peculiar ones. Heb.13. Psal.73.26. Mal.3.25. Psal.71.

Well may wee wonder that the great God should stoope so lowe, to enter into such a covenant of grace and peace, founded upon such a Mediator, with such utter enemies, base creatures, sinfull dust and ashes, as we are. This is the wonderment of Angels, a torment of devils, and glory of our nature and persons; and will be matter of admiration, and praising God unto us for all eternity. *Vse.*

As

That there must be on our part an appropriating of God, as hee tenders himselfe to be our God.

As God offereth himselfe to be ours in Christ (else durst wee lay no claime to him) so there must be in us an appropriating grace of *faith*, to lay hold of this offer. *David* saith here, *My God.* But by what spirit? by a spirit of *faith*, which looking to Gods offer, maketh it his owne whatsoever it layes hold of. God offereth himselfe in covenant, and Faith catcheth hold thereon presently. With a gracious offer of God, there goeth a gracious touch of his spirit to the soule, giving it sight and strength, whereby (being ayded by the same spirit) it layeth hold on God shewing himselfe in love. God saith to the soule, *I am thy salvation*, and the soule saith againe, *Thou art my God. Faith is nothing else but a spirituall echo, returning that voyce backe againe, which God first speakes to the soule.*

For

what acquaintance could ſoule claime with ſo glori- a Majeſtie, if hee ſhould not condeſcend ſo lowe, as to ake peace, and whiſper ſe- ly to the ſoule, that hee is loving God and Father, and his peculiar ones in Chriſt, our ſinnes are all pardoned, uſtice fully ſatisfied, and our ſons freely accepted in his re Sonne.

ut to come more particular- o the words [*My God*] The ds are pregnant, in the mbe of them, all that is gra- ſly and comfortably good is tained; they are the ſpring d of all particular bleſſings. particular *Relations* and *Ti-* that it pleaſeth God to take n him, have their ſtrength n hence, that God is *our God.* e cannot be ſaid, and leſſe not ſerve the turne. What-

ſoever elſe we have, if we ha
not God; it will prove but
empty Ciſterne at laſt. Hee is
proper element, every thi
deſires to live in its owne e
ment, fiſhes in the Sea, Birds
the ayre; in this they are b
preſerved.

There is a greater ſtrengt
this [*My God*] then in any o
Title, it is more then if hee
ſaid My *King*, or My *Lord*; th
are words of ſoveraignty
wiſedome; but this implyes
onely infinite power, ſovera
ty, and wiſedome, but like
infinite *bounty* and provi
care; ſo that when we are ſa
be *Gods people*, the meanin
that we are not onely ſuch
whom God hath a power
command, but ſuch as tow
whom hee ſhewes a *lovin*
peculiar reſpect.

In the words is implied,

propriety and intereſt in God.
2. An improvement of the ſame for the quieting of the ſoule.

2

Particular faith neceſſary, and why?

David (here) layes a *particular* clayme, by a particular *faith* unto God. The reaſon, is,

1

1. The vertue of *faith* is as to lay hold, ſo to appropriate to it ſelfe, and make *its owne* whatever it layes hold on, and it doth no more in this, then God gives it leave by his gracious promiſes to doe.

2

2. As God offers, ſo *faith* receives, but God offers himſelfe in *particular* to the beleeving ſoule by his ſpirit, therefore our faith muſt bee particular. That which the Sacraments ſeale, is a *peculiar* intereſt in Chriſt; This is that which hath alwayes upheld the Saints of God, and that which is ever joyned with the life of Chriſt in us. *The life that I live* (ſaith *Paul*) *is by the*

Gal.2.20. *faith of the ſonne of God, who loved mee, and gave himſelfe for me.* The ſpirit of faith is a ſpirit of application.

This is implied in all the *Articles* of our faith; wee beleeve God to be *our* Father, and Chriſt to be *borne for us*, that hee *dyed* for us, and *roſe againe* for our good, and now ſits at the right hand of God, making requeſts *for us* in particular.

3 3. This is that which diſtinguiſhes the faith of a true Chriſtian, from all hypocrites and caſt-awayes whatſoever. Were it not for this word of poſſeſſion [*Mine*] the devill might ſay the *Creed* to as good purpoſe as we: Hee beleeves there is a God and a Chriſt, but that which torments him is this, hee can ſay [*My*] to never an Article of faith.

4 4. A generall apprehenſion of God

Gods goodneſſe and mercy may ſtand with deſperation. Take away *My* from *God*, and take away God himſelfe in regard of comfort; what comfort was it for *Adam*, when he was ſhut out of Paradiſe to looke upon it after he had loſt it? The more excellencies are in God, the more our griefe if wee have not our part in them: the very life bloud of the Goſpell, lyes in a ſpeciall application of particular mercie to our ſelves. All relations that God and Chriſt have taken upon them, imply a neceſſity of application; What if God be a *rock* of ſalvation if wee doe not reſt upon him? What if he be a *foundation*, and we doe not build on him? What if he offers himſelfe as a huſband, if wee will not accept of him, what availes it us? How can wee rejoyce in the ſalvation of our ſoules, unleſſe wee

Tolle meum, tolle deum.

can in particular say, *I reioyce in God my Saviour.*

5 5. Without particular application, wee can neither entertaine the love of God, nor returne love againe, by which meanes we loose all the comfort God intends us in his word, which of purpose was written for our solace and refreshment. Take away *particular faith*, and wee let out all the spirits of cheerefull and thankfull obedience.

This possessive particle [*My*] hath place in all the golden chaine of our salvation. The first spring of all Gods claime to us as his is in his *election* of us; we were by grace *his* before we were; those that are his from that *eternall love*, hee *gives to Christ*; this is hid in the breast of God, till hee *calls us* out of the rest of the world into Communi-

on with Christ, In answering which call (by *faith*) wee be-me one with Christ, and so e with him. Afterwards in *ification* we feele God expe-entally to be reconciled unto whence arises *joy* and inward e. And then upon further *tification* God delights in us *his*, bearing his *owne* image, we from a likeneſſe to God, ght in him as *ours* in his rist, and so this mutuall in-ſt betwixt God and us, con-es untill at last God becomes *all* unto us.

But how can a man that is not in the state of grace say with any ſort, [My God.] *Object.*

Whileſt a man *regards iniquity in his heart* without any remorſe diſlike of the ſame, if he ſaith *God*, his *heart* will give his *ue* the lye, However in an ward profeſſion, and opi- *Answ.*

nion of others, hee may bear himselfe as if God were *his*, upon false grounds. For there can bee no more in a conclusion than it hath from the principles and premises out of which it is drawne. The *principle* (here) is that God is the God of all that *trust in him*. Now if we can make it good, that wee truly trust in God, we may safely conclude comfort from him; for the most certaine clearing of which, try your selves by the signes of trust delivered.

It is no easie matter to say in truth of heart [*My God*] the flesh will still labour for supremacy, God should be *all in all* unto us, but this wil not be till the bodies of flesh (together with the body of sinne) be laid aside. Hee that sayes God is [*my God*] and doth not yeeld up himself unto God, raiseth a *building* with

ithout a *foundation*, layeth a
laime without a *title*, and clai-
eth a *title* without an *evidence*,
eckoning upon a bargaine, with-
ut consent of the party with
hom hee would contract.

But if a man shall out of the
ght and sense of sinne, thirst af-
er mercy in Christ, and call unto
od for pardon, *then* God *who*
is a God hearing prayer and) de-
ghteth to bee knowne by the
ame of *mercifull*, will be ready
o close & meet with the desire
f such a soule, so far as to give it
ave to relie upon him for mer-
e, (and that without presump-
on) untill hee further discovers
imselfe graciously unto it; up-
n sence of which grace, the
oule may be encouraged to lay
farther claime unto God, ha-
ing further acquaintance with
m. Hence are those exhortati-
ns so oft in the *Prophets*, to

Psal. 65. 2.

turne

Zach.1.3.

turne unto the Lord our God, because upon our *first* resolution to turne unto God, wee shall finde him alwayes ready to answere those desires, that hee stirres up by his owne spirit in us.

Wee are not therefore to stay our turning unto God, till wee feele him, saying to our hearts, *I am thy God*, but when hee prevents us by his grace, inabling us to desire grace, let us follow the worke *begun*, in the strength of what grace we have, & then God will further manifest himselfe in mercy to us.

Yet God before we can make any thing towards him, lets into our hearts some fewe beames of mercy, thereby drawing us unto him, and reaching us out a hint to lay hold upon.

And as sinne causeth a distance betwixt God and us, so the

guilt of ſinne in the conſci-
e, cauſes further ſtrange-
ſe, inſomuch that wee dare
t looke up to heaven, till
od open a little creviſe to let
a little light of comfort (at
ſt) into our ſoules, whereby
are by little and little drawne
erer to him. But this light at
firſt is ſo little, that in re-
d of the greater ſenſe of
ne, and a larger deſire of *grace*,
ſoule reckons the ſame as no
ht at all, in compariſon of
hat it deſires and ſeekes after.
t the comfort is, that this
wning light will at length
are up to a perfect day.

Thus we ſee how this claime
God to be *our God*, is ſtill in
owth untill full aſſurance, and
at there is a great diſtance be-
ixt the firſt *act* of faith in
eaving to God, offering him-
lfe in Chriſt to be *ours*, and

betweene

betweene the *last fruit* of fa
the cleare and comfortable
ing, that God is *our God* inde
Wee first by *faith* apply
selves to God, and then a
God to us, to be *ours*; The fir
the conflicting *exercise* of fa
the last is the *triumph* of fai
therefore *faith* properly is
assurance. And to comfor
the more, the *promises* are
cially made to the *act* of fa
fuller assurance is the *reward*
faith.

Obiect. *If God hath not chosen me*
Christ to be his, what ground h
I to trust in him? I may cast a
my selfe upon a vaine confidence.

Answ. We have no ground (at fi
to trouble our selves about G
election. Secret things belong
God; Gods revealed will is, t
Ioh. 3. 15. *all that beleeve in Christ shall*
perish. It is my duty there
knowing *this*, to beleeve, by

whereof, I put that queſtion, *ther God be mine or no?* out of queſtion; for all that *beleeve* Chriſt, are *Chriſts*, and all that Chriſts *are Gods*. It is not duty to looke to Gods ſe- counſell, but to his open *invitation*, and *command*, and upon to adventure my . And this adventure of will bring at length a rich ne unto us. In warre men adventure their lives, be- they thinke ſome will pe, and why not they? In que beyond the Seas many nture great eſtates, becauſe growe rich by a good re- , though many miſcarry. huſbandman adventures his , though ſometime the proves ſo bad, that he ne- ees it more. And ſhall not make a ſpirituall adventure ting our ſelves upon God, when

Quis pollicetur ſerenti, proventum; navigantiportum; militanti victoriam? Ideo Navigantes vitam ventis credunt, &c. Salvian.

Ideo terris ſumenta credimus ut cum uſuris credita recipiamus.

when wee have ſo good a wa
rant as his *command*, and ſo goo
an encouragement as his *promi*
that hee will not faile thoſe th
relye on him? God bids us *dr*
neere to him, and hee will *dr*
neere to us. Whileſt wee in Go
owne wayes draw neere to hi
and labour to entertaine goo
thoughts of him, he will delig
to ſhew himſelfe favourably
to us. Whileſt wee are ſtrivi
againſt an unbeleeving heart,
will come in and helpe us, a
ſo freſh light will come in.

Pretend not thy unwort
neſſe and inability, to keepe th
off from God, for this is the w
to keepe thee ſo ſtill, if any thi
helpe us, it muſt be God, and
ever he helpe us, it muſt be
caſting our ſelves upon him,
then hee will reach out himſe
unto us in the promiſe of mer
to pardon our ſinne, and in

promiſe of grace to ſanctifie our natures. It was a good reſolution of the *Lepers*. *If wee enter into the Citie, the famine is there, and wee ſhall dye* (ſay they) *if wee ſit ſtill, wee ſhall dye alſo: Let us therefore fall into the hoaſt of Aſſirians, if they ſave us, wee ſhall live, if they kill us, wee ſhall but dye*; So wee ſhould reaſon, if we ſit ſtill under the load of our ſinne we ſhall dye, if we put our ſelves into the hands of Chriſt, if hee ſave us we ſhall live, if he ſave us not, wee ſhall but dye. Nay ſurely, hee will not ſuffer us to dye. Did ever Chriſt thruſt any back from him, that put themſelves upon him? Unleſſe it were by that meanes to draw them the neerer unto him, as wee ſee in the *woman of Canaan*. His deniall was but to encreaſe her importunity. Wee ſhould therefore doe as ſhee

2 Reg 7.4.

Omnia in rebus humanis ſpes futurorum agunt.

ſhee did, gather all arguments to helpe our faith. Suppoſe *I am a dogge* (ſaith ſhee) yet I am one of the family, and therefore have right *to the crummes that fall.* So Lord I have been a ſinner, yet I am thy creature, and not onely ſo, but ſuch a creature as thou haſt ſet over the reſt of the workes of thy hands, and not onely ſo, but one whom thou haſt admitted into thy Church by *Baptiſme*, whereby thou wouldſt binde me to give my ſelfe unto thee before hand, and more then this thou haſt brought mee under the meanes, and therein haſt ſhewed thy will concerning my turning towards thee. Thou haſt not onely offered me conditions of peace, but wooed mee by thy Miniſters to give up my ſelfe unto thee, as thine in thy Chriſt. Therefore I dare not ſuſpect thy good meaning

eaning towards mee, or que-
ion thy intendment, but re-
lve to take thy counſell, and
t my ſelfe upon thy mercy, I
nnot thinke if thou hadſt
eant to caſt me away, and not
owne mee for thine, thou
ouldſt ever have kindled theſe
eſires in me. But it is not this
te I reſt in, my purpoſe is to
ayte upon thee, untill thou
ſt manifeſt thy ſelfe farther
to me. It is not common fa-
ours that will content mee
hough I be unworthy of theſe)
ecauſe I heare of choyſe bleſ-
ngs towards thy choſen peo-
e, that thou entreſt into a pe-
liar covenant withall, *ſure* Iſay 55 3.
ercies, and ſuch as accompany
lvation. Theſe be the favours
wayte for at thy hand. *O viſite* Pſal. 106. 4. 5.
e with the ſalvation of thy cho-
. O remember mee with the
vour of thy people, that I

may ſee *the good of thy choſen*
Whileſt the ſoule is thus exer
ciſed, more ſweetneſſe falls up
on the *will* and *affections*, where
by they are drawne ſtill neere
unto God. The ſoule is in a ge
ting and a thriving condition
For God delights to ſhew him
ſelfe gracious to thoſe that ſtri
to be well perſwaded of hi
concerning his readineſſe, t
ſhew mercy to all that looke t
wards him in Chriſt. In world
things, how doe wee cheri
hopes upon little grounds?
there ſhineth never ſo litt
hope of gaine or preferment w
make after it. Why then ſhou
wee forſake our owne merc
(which God offers to bee o
owne if we will embrace it) h
ving ſuch certaine grounds
our hope to reſt on?

It was the policie of the ſe
vants of *Benhadad*, to watch

any word of comfort fell from the King of Israell, and when he named *Benhadad* his *brother*, they *catched* presently at *that*, and cheered themselves. *Faith* hath a catching quality at whatsoever is neere to lay hold on. Like the branches of the vine, it windeth about that which is next, and stayes it selfe upon it, spreading further & further still. If *nature* taught *Benhadads* servants to lay hold upon any word of comfort, that fell from the mouth of a cruell *King*: Shall not *grace* teach Gods children to lye in wait for any token that he shall shew for good to them? How should we stretch forth the armes of our *faith* to him, that *stretcheth out his armes* all the day long *to a rebellious people*: God will never shut his bosome against those that in an humble obedience flye unto him: wee cannot con-

1 Reg. 20. 33.

Esay 65. 2.

ceive too graciously of God. Can we have a fairer offer, then for God in Christ to make over himselfe unto us? which is more then if hee should make over a thousand worlds; Therefore our chiefe care should be, first by *faith* to make this good, and then to make it usefull unto us, by living upon it as our chiefest portion; which we shall doe. 1. By proving God to be our God in particular. 2. By improving of it in all the passages of our lives.

Now wee prove it to our soules, that *God* is *ours*, when we take him at his offer, when wee bring nothing but a sence of our owne emptinesse with us, and a good conceit of his *faithfulnesse* and ability to do us good. When we answere God in the particular passages of salvation, which wee cannot doe, till hee begins first unto us. Therefore if wee

be

be *Gods*, it is a certaine ſigne that God is *ours*. If wee chuſe him, wee may conclude he hath *choſen us* firſt. If wee *love him* wee may know that *hee hath loved us firſt*. If wee apprehend him, it is becauſe he hath apprehended us firſt. Whatſoever affection we ſhew to God, it is but a reflection of his firſt to us. If cold and dark bodies have light and heat in them, it is becauſe the Sun hath ſhined upon them firſt. *Mary* anſweres not *Rabboni*, till Chriſt ſaid *Mary* to her. If we ſay to God I am thine, it is becauſe hee hath firſt ſaid to us, thou art mine; after which, the voyce of the faithfull ſoule is, *I am my beloveds, and my beloved is mine*. Wee may know Gods minde to us in heaven, by the returne of our hearts upwards againe to him: Onely as the reflected beames are weaker then

1 Ioh. 4. 19.

1 Ioh. 20. 16.

Dicat anima, ſecura dicat, Deus meus es tu, qui dicit animæ noſtræ: Salus tua ego ſum Aug. in Pſal. 132.

Cant. 6. 3.

the direct, ſo our affections in their returne to God, are farre weaker then his love falling upon us. God will be to us whatſoever wee make him by our *faith* to be; when by grace wee anſwere his condition of *truſting*, then hee becomes *ours* to uſe for our good.

2 Wee may know God to be [*our God*] when wee pitch and plant all our happineſſe in him when the deſires of our ſoule are towards him, and wee place all our contentment in him. As this word [*my*] is a terme of *appropriation* ſpringing from a ſpeciall faith, ſo it is a word of *love* and peculiar *affection*, ſhewing that the ſoule doth repoſe and reſt it ſelfe quietly and ſecurely upon God. Thus *David* proves God to be *his* God, by *early ſeeking of him*, by *thirſting*, and *longing after his preſence*, and

Pſal. 63. 1 2. 3. &c.

upo

upon good reaſon, *becauſe Gods loving kindneſſe was better to him then life;* This hee knew would *ſatisfie his ſoule as with marrowe and fatneſſe.* So Saint *Paul* proved Chriſt to be his Lord, by *accounting all things elſe as dung and droſſe in compariſon of him.* Phil.3 8.

Then wee make God *our God*, and ſet a Crowne of Majeſtie upon his head, when we ſet up a Throne for him in our hearts, where ſelfe-love *before* had ſet up the creature above him; when the heart is ſo unlooſed from the world, that it is ready to part with any thing for Gods ſake, giving him *now* the ſupremacie in our hearts, and bringing downe every high thought in captivity to him; making him our *truſt*, our *love*, our *joy*, our *delight*, our *feare*, our *all*; and whatſoever we eſteeme or affect elſe, to eſteeme and affect it under

him, in him, and for him: When we cleave to him above all, depending upon him as our chiefe good, and contenting our selves in him, as all sufficient to give our soules fit & full satisfaction. When wee resigne up our selves to his gracious government, to doe and suffer what he will, offering our selves and all our spirituall services as sacrifices to him. When *faith* brings God into the soule as *ours*, wee not onely *love him*, but love him *dearely*, making it appeare, that when we are at good tearmes with God, we are at a point for other things. How many are there that will adventure the losse of the love of God, for a thing of nothing? and redeeme the favour of men with the losse of Gods. Certaine it is whatsoever we esteeme, or affect most, that whatsoever it be in it selfe, yet we make it our God.

Amor tuus, Deus tuus.

God. The best of us all may take shame to our selves herein, in that we doe not give God his due place in us, but set up some *Idoll* or other in our hearts above him.

When the soule can without hypocrisie say [*My God*] it ingageth us to universall and unlimited obedience, wee shall be ambitious of doing that which may be acceptable and wel pleasing to him; and therefore this is prefixed as a ground before the *Commandements*, enforcing obedience, *I am the Lord thy God*, therefore *thou shalt have no other Gods before mee*; whomsoever else wee *obey*, it must be *in the Lord*, because we see a beame of Gods authority in them; and it is no prejudice to any inferiour authority, to preferre Gods authority before it, in case of difference one from the other.

3

Exod. 20.

Nemini fit injuria cui præponitur Deus.

When

When we know we are a *pe-*
Tit.2.14. *liar people*, we cannot but be *ze-*
lous of good workes. If I be a f-
Mal.1.6. *ther, where is mine honour?* Sp-
ciall relations are speciall e-
forcements to duty.

4 4. The *spirit of God* wh-
knowes the deepe things
God, and the depthes of
hearts, doth reveale this mut-
intereſt betwixt *God*, and th-
that are *his*, it being a princip-
worke of the ſpirit to ſeale t-
unto the ſoule, by diſcoveri-
ſuch a cleare and particular lig-
in the uſe of meanes, as ſwaye-
the ſoule to yeeld up it ſe-
wholy to God. When we tr-
truſt, wee may ſay with S^t. *Pa-*
2 Tim.1.12. *I know whom I have truſted*, h-
knew both *that* hee truſted, a-
whom hee truſted. The *ſpirit*
God that reveales God to be *o-*
and ſtirres up faith in him, bo-
reveales this truſt to our ſoul-

d the intereſt we have in God
ereby. *The Lord is my portion,* Lam.3.24.
th my ſoule: but God ſaid ſo
it firſt. If inſtinct of nature
ches *dammes* to know their
ung ones, and their *young ones*
em, in the midſt of thoſe that
e alike; ſhall not the ſpirit of
od much more teach the ſoule
know its *owne* father? As
ne knowes what is in man,
t the *ſpirit* of man, ſo none
owes what love God beares
thoſe that are *his*, but the ſpi-
t of God in *his*: All the light
the world cannot diſcover the
anne unto us, onely it diſco-
rs it ſelfe by its owne beames.
all the Angels and Saints in
eaven cannot diſcover to our
ules the love that is in the
reaſt of God towards us, but
nely the ſpirit of God, which
eds it into our hearts. The ſpirit Rom.5.5.
nely teaches this language to
ſay

say *my God*. It is infused one into ſanctified hearts, and there-
Math.11.25. fore oft-times *meane men* enjoy it, when *great*, *wiſe*, and *learned* perſons are ſtrangers to it.

5 5. The ſpirit whē it witneſſeth this to us, is called the ſpirit of *adoption*, and hath alwayes accompanying it a ſpirit of ſupplication, whereby with a familiar, yet reverent boldneſſe, we lay open our hearts to God as to a deere Father; All others are ſtrangers to this heavenly intercourſe. In ſtreits *they* runne to their friends and carnall ſhifts, whereas an heire of heaven runs to his Father and tels him of all.

6 6. Thoſe that are Gods, are known to be his, by ſpeciall loves tokens, that hee beſtowes upon them. As 1. the ſpecial graces of his ſpirit. Princes children are knowne by their coſtly jewels and rich ornaments. It is not

Special favours ſhew God to be our God.

1 com

mmon *gifts*, and glorious
s that ſet a character upon
o be Gods, but grace to uſe
ſe gifts, in humility and love,
he glory of the giver.

. There is in them a ſuit- 2
neſſe and connaturalneſſe of
rt to all that is ſpirituall, to
atſoever hath Gods ſtampe
n it, as his *truth* and his *chil-*
, and that becauſe they are
By this likeneſſe of diſpoſi-
,we are faſhioned to a com-
nion with him: Can two
k together & not be agreed?
a certaine evidence that we
Gods in Chriſt, if the ſpirit
od hath wrought in us any
reſſion like unto Chriſt, who
e *image* of his Father; both
iſts looking upon *us*, and
looking upon Chriſt by
(as *ours*) hath a transform-
nd conforming power.

Spirituall comforts in di- 3
ſtreſſe,

ſtreſſe, ſuch as the world c
neither give, nor take aw
ſhew that God lookes upon
ſoules of his with another e
then he beholdeth others. H
ſends a *ſecret* meſſenger that
ports his *peculiar* love to th
hearts. Hee knowes *their* ſo
and feedes them with his *hid*
Manna; the inward peace t
feele, is not in freedome fr
trouble, but in freeneſſe w
God in the midſt of trouble.

4 4. Seaſonable and ſancti
corrections wherby we are k
from being led away by the
rour of the wicked, ſhew G
fatherly care over us as *his*. W
will trouble himſelfe in cor
ing another mans childe?
wee oftner complaine of
ſmart wee feele, then think
the tender heart and hand
ſmites us, untill our ſpiri
ſubdued, and then we reape

et fruite of righteouſneſſe.
here croſſes *worke together for* Rom.8.28.
beſt, wee may know *that wee*
God, and are loved of him.
riving in a ſinfull courſe, is a
cke marke of one that is not
ds.

7. Then we make it appeare
t God is our God, when wee
with him, and are for him
his cauſe in ill times. When
d ſeemes to cry out unto us,
is on my ſide, who? Then if 2 Reg.9.32.
can ſay as theſe in *Eſay*,
ereof one ſayes, *I am the*
ds, and another *calls himſelfe*
he name of Iacob, and ano- Eſay 44.6.
ſubſcribes with his hand un-
he Lord, its a bleſſed ſigne.
us the Patriarchs, and Pro-
ts, Apoſtles, and Martyrs,
e not aſhamed of God, and
d was not aſhamed to owne Heb.11.16.
n. Provided that this bold-
ſe for God proceede not only
from

from a conviction of the judge
ment, but from ſpirituall expe
rience of the goodneſſe of th
cauſe, whereby wee can juſtifi
in heart what wee juſtifie i
words. Otherwiſe men ma
contend for that with other
which they have no intereſt i
themſelves. The life muſt wit
neſſe for God, as well as th
tongue; it is oft eaſier for co
rupt nature to part with life
then with luſt.

This ſiding with God, is wit
a ſeparation from whatſoever
contrary. God uſeth this as a
argument to come out of *Bab
lon*, becauſe *wee are* HIS *peopl
Come out of her* MY *people.* Re
gion is nothing elſe, but
gathering and a binding of th
ſoule cloſe to God; that fi
which gathers together th
gold, ſeparates the droſſe. N
ture drawes out that which

Revel. 18. 4.

wholesome in meates, and se-
vers the contrary. The good
hat is to be had by God, is by
leaving to him and him *onely*.
God loves an ingenuous and full
rotestation, if called to it. It
ewes the coldnesse of the times
hen there is not heat enough
f zale to separate from a con-
rary faith. God is a jealous
od, and so wee shall finde him
laſt. When the day of seve-
ing comes, then they that have
ood for him, shall not onely be
s, but his *treasure* and his *jewels*. Mal. 3. 17.

There is none of us all, but
ay some time or other fall in-
o such a great extremity, that
hen wee looke about us, wee
all finde none to helpe us: at
hich time wee shall throughly
now, what it is to have com-
rt from heaven, and a God to
e unto. If there be any thing
the world worth labouring

for, it is the getting ſound evidence to our ſoules that God is *ours*. What madneſſe is it to ſpend all our labour, to poſſeſſe our ſelves of the *Ciſterne*, when the *fountaine* is offered to us? O beloved, the whole world cannot weigh againſt this one *comfort*, that God is ours. All things laid in the other ballance, would be too light. A *Moath* may corrupt, a *theefe* may take away *that* we have here, but who can take our God away? Though God doth convey ſome comfort to us by theſe things, yet when they are gone, hee reſerves the comfort in himſelfe ſtill, and can convey *that*, and more in a purer and ſweeter way, where hee plants the grace of *faith* to fetch it from him. Why then ſhould we weaken our intereſt in God for any thing this earth affords? What unworthy wretches are thoſe

hoſe, that to pleaſe a ſinfull
an, or to feede a baſe luſt, or
o yeeld to a wicked cuſtome,
ill (as much as in them lyeth)
oſe their intereſt in God? Such
ttle conſider what an excel-
nt priviledge it is to have a
re refuge to flye unto in time of
ouble. God wants not wayes
maintaine *his*, without being
eholding to the devill. He hath
l helpe hid in himſelfe, and wil
en moſt ſhew it, when it ſhall
ake moſt for his owne glory.
God be *ours*, it is a ſhame to be
eholding to the devill, that
er it ſhould be ſaid *Sathan* by
aſe courſes hath made us rich.
od thinks any outward thing
o meane for his children, ſe-
red from himſelfe, therefore
e gives his *Sonne* the expreſſe
age of himſelfe unto them. For
hich cauſe *David* when he had
en ſtudied to reckon up the

number of Gods choyse ble
sings, concludes with advancin
of *this* above all, *yea rather hap*
Psal.144.15. *are they whose God is the Lord.*
this will not satisfie the soul
what can? Labour therefore
bring thy soule to this poi
with God, *Lord if thou seest it*
take away all from mee, so th
leavest me thy selfe, whom hav
in heaven but thee, and there
Psal.73.25. *none on earth that I desire in co*
parison of thee.

That wee loose not any me
sure of comfort in this so swe
a priviledge, wee must labo
for skill to improve, and imple
the same in the severall passag
and occasions of our lives, a
let it appeare in the retaile, th
whatsoever is in God is *mine*:
I am *in a perplexed condition*, h
wisedome is mine: If *in gr*
danger, his *power* is mine; If I
sighing *under the burthen of sin*

Wee ought to branch out the severall excellencies in God for our speciall uses.

his *grace* is mine: If in any want, his *all-sufficiencie* is mine. *My God* (saith S^t. *Paul*) *will supply all your wants.* If in any danger *I am thine Lord*, save mee, I am thine, the price of thy Sonnes bloud, let me not be lost, thou hast given me the *earnest* of thy spirit, and set thy *seale* upon me, for thy own let me neither loose the bargaine, nor thou thine. What is Religion it selfe but a spirituall *bond*? whereby the soule is tyed to God as its owne, and then singles out of GOD whatsoever is needfull for any occasion: and so bindes God with his owne covenant and promise. *Lord thou hast made thy selfe to be mine, therefore now shew thy selfe so, and be exalted in thy wisedome, goodnesse, and power, for my defence. To walke comfortably in my Christian course, I need such grace, supply mee out of thy* Phil. 4. 19.

rich ſtore. I need wiſedome to g
in and out inoffenſively before
thers, furniſh mee with thy ſpir
I neede patience and comfort, th
that art the God of all conſolati
beſtowe it on me.

In time of deſertion p
Chriſt betwixt God and t
ſoule, and learne to appeale fro
God *out* of Chriſt, to God
Chriſt. Lord looke upon
Saviour, that is neere unto th
as thy *Sonne*, neere to me as
Brother, and now intercede
thy right hand for me; though
have ſinned, yet hee hath ſuff
red, and ſhed his precious blo
to make my peace. When w
are in any trouble, let us ſt
wait on him, and lye at his fe
and never let him goe, till h
caſt a gracious looke upon us.

So, if wee be to deale wi
God, for the *Church* abroad, w
may alleadge unto him th
wh

whatsoever provocations are therin, & deformity in regard of abuses and scandalls: yet it is his *Church*, his *people*, his *inheritance*, his name is called upon *in it*, and the enemies of *it* are *his* enemies. God hath engaged himselfe to the friends of the *Church*, that *they shall prosper that love it*, and therefore wee may with a holy boldnesse presse him, for a blessing upon the same. Psal. 122.6.

So for our *children* and posterity, wee may encline God to respect them, because they are under his *covenant*, who hath promised to be *our God*, and the God our *seede*; *Thine they were, thou gavest them mee*; *all that I have is thine, these are those children which thou of thy rich grace hast given me. They are thine, more then mine. I am but a meanes under thee to bring them into the world, and to be a Nurse unto thy* Iohn 17.

children; *Take care therefore of thine owne children I beseech thee (especially) when I can take no care of them my selfe, thou slumbrest not, thou dyest not, I must.*

Flesh and *bloud* think nothing is cared for, but what it seeth cared for by it selfe. It hath no eyes to see a guard of *Providence*, a guard of *Angells*. It takes no knowledge that that is best cared for, that God cares for. Those that have God for *their God*, have enlarged hearts as they have enlarged comforts. They have an everlasting spring that supplies them in all wants, refreshes them in all troubles, and *then* runnes most clearely and freshly, when all other streames in the world are dried and stopt up. Were wee skilfull in the *art* of *faith*, to improve so great an interest, what in the world could much dismay us? *faith* will set God against all.

It ſhould fill our hearts with holy indignation againſt our ſelves, if either we reſt in a condition, wherein we cannot truly ſay *God* is [Our God] or (if when wee can in ſome ſincerity of heart ſay *this*) that wee make no better advantage thereby, and maintaine not our ſelves anſwerable to ſuch a condition. What a ſhame is it for a Noble mans ſonne to live like a begger? for a great rich man, to live like a poore peaſant? to famiſh at a banquet? to fall when wee have ſo many ſtayes to lay hold on? Whereas if wee could make this cleare to our ſoules, that *God* is *ours*, and then take up our thoughts, with the great riches wee have in *him*, layd open in Chriſt, and in the promiſes, wee need trouble our ſelves about nothing, but onely get a large veſſell of *faith*, to receive what

is

is offered, nay enforced upon us.

When wee can say, *God is our God*, it is more then if wee could say, heaven is mine; or what ever good the creature affords, is mine. Alas, what is all this to be able to say, *God is mine*, who hath in him the sweetnesse of all these things, and infinite more? If God be *ours*, goodnesse it selfe is *ours*. If hee be not *ours*, though we had all things else, yet ere long nothing would bee *ours*. What a wondrous comfort is this, that God hath put himselfe over to be *ours*? That a beleeving soule may say with as great confidence (and greater too) that *God* is his, then hee can say his house is his, his treasure is his, his friends are his? Nothing is so much *ours* as God is ours, because by his being ours in *covenant*, all other things

things become *ours*: And if God be once *ours*, wel may we *truſt* in him. *God* and *ours* joyned together, make up the full comfort of a Chriſtian. [*God*] there is all to be had; but what is that to *me*, unleſſe he be *my God*? *All-ſufficiencie with propriety, fully ſtayeth the ſoule.*

David was now baniſhed from the Sanctuarie, from his friends, habitation, and former comforts; but was he baniſhed from his God? No, God was *his* God ſtill. When *riches*, & *friends*, and *life* it ſelfe, ceaſe to be *ours*, yet God never looſeth *his* right in us, nor wee our intereſt in him. This comfort that *God* is *ours*, reacheth unto the *reſurrection of our bodies*, and to *life everlaſting*. God is the God of *Abraham*, (and ſo of every true beleever) even when his body is turned into duſt. Hence it is that

that *the loving kindneſſe of the Lord, is better then life*, becauſe when *life* departs, yet wee live for ever in *him*. When *Moſes* ſaw the people drop away ſo faſt in the *wilderneſſe*, and wither like graſſe, *thou art our foundation* (ſaith hee) *from one generation to another: thou art God from everlaſting to everlaſting*. When wee leave the world, and are no more ſeene here, yet wee have a dwelling place in God for ever. God is ours from everlaſting in *election*, and to everlaſting in *glorie*, protecting us here, and glorifying us hereafter. *David* that claimed God to be *his God* is gone, but *Davids God* is alive. And *David* himſelfe (*though his fleſh ſee corruption* yet) is alive in his God ſtill.

That which is ſaid of wily perſons that are full of fetches, and windings, & turnings in the world

world, that ſuch will never breake, may much more truly be ſaid of a right godly man, that hath but one grand policie, to ſecure him in all dangers, which is to runne to his God, as to his tower of offence and defence: ſuch a one will never be at a deſperate loſſe ſo long as God hath any credit, becauſe he never faileth thoſe that flye unto him, and that becauſe his mercy and truth never failes. The very *lame* and the *blinde*, the moſt ſhiftleſſe creatures when they had gotten the *ſtrong hold of Syon*, thought then they might ſecurely *ſcorne David* and *his hoaſt*, becauſe though they were weake in themſelves, yet their *hold* was ſtrong; but wee ſee their hold failed them at length, which a Chriſtians will never doe. 2 Sam. 5. 6. 7.

But God ſeemes to have ſmall care *Obiect.*

care of those that are his *in the world, those who beleeve themselves to be* his jewells, *are counted the* off-scouring of the world, *and most despised.*

Answ.

Wee must know that such have a glorious life in God, but it is *hidden with Christ in God,* from the eyes of the world, and sometimes from their *owne*; here they are hidden under infirmities, afflictions, and disgraces, but yet never so hidden, but that God sometimes lets downe a beame of comfort and strength, which they would not loose to be freed from their present condition, though never so grievous. God comes more immediatly to them now, then formerly hee was used; nay, even when God seemes to forsake them (and to be their enemie) yet they are supported with such inward strength, that they

Coloss. 3.

are

e able to make good their
ime with Christ their head,
d cry *my God* still; God never
departs, but he alwayes leaves
mewhat behinde him, which
awes and keepes the heart to
m. Wee are like poore *Hagar*,
ho when the *bottle of water* was Gen.21.17.
ent, *fell a crying*, when there
as a fountaine close by, but her
ares hindered her from seeing
; When things goe ill with us
our trades and callings, and all
spent, *then* our spirits droope,
d we are at our wits end, as if
od were not where hee was.
h consider, if wee had all and
d not God, we had nothing: If
e have nothing, and have God,
ee have enough, for wee have
m that hath all, and more then
at his command. If wee had
other comforts that our
arts can desire, yet if God
thdraw himselfe, what re-
maines

maines but a curſe and empti-neſſe? What makes *heaven* but the preſence of God. And what makes *hell* but the abſence of God? Let God be in any condi-tion, though never ſo ill, yet it is comfortable, and uſually wee finde more of God *in* trouble, then whē we are *out* of trouble; the comforts of Religion never come till other faile. Cordialls are kept for faintings. When a curtaine and a vaile is drawne betwixt us and the creature, then our eyes are onely upward to God, and he is more clearely ſeene of us.

God, the Saints portion.

In the diviſion of things, God bequeathes himſelfe to thoſe that are *his*, for their portion, as the beſt portion hee can give them. There are many goodly things in the world, but none of theſe are a Chriſtians portion, there is in him to ſupply all good

ood, and remove all ill, until the
me come that we ſtand in need
f no other good. It is our chiefe
iſdome to know him; our *holines*
o love him, our *happineſſe* to en-
y him. There is in him to be
d, whatſoever can truly make
happy. Wee goe to our *trea-*
re, and our *portion* in all our
ants, wee live by it, and value
ur ſelves by it. God is ſuch a
ortion, that the more we ſpend
n him, the more we may. *Our*
rength may faile, and *our heart*
ay faile, but *God is our por-*
on for ever. Every thing elſe
eaches us by the vanity and
exation wee finde in them, that
ur happineſſe is not in them,
ey ſend us to God; they may
ake us worſe, but better they
nnot: Our nature is above
em, and ordained for a greater
ood; they can goe but along
ith us for a while, and their

Pſal. 73. 26.

end ſwallowes up all the com
fort of their beginnings, as *Pha*
raohes leane Kine ſwallowed u
the fat. If wee have no bett
portion here then theſe thing
we are like to have hell for o
portion hereafter. What a ſham
will it be hereafter when we a
ſtript of all, that it ſhould be
ſaid, Loe this is the man, th
tooke not God for his portio
If God be once ours, he goes f
ever along with us, and wh
earth will hold us no longe
heaven ſhall. Who that hath h
ſenſes about him, would peri
for want of water, when there
a fountaine by him? or for hu
ger that is at a feaſt. God *alone*
a rich portion: O then let us
bour for a large *faith*, as w
have a large *object*; If we ha
thouſand times more faith, w
ſhould have a thouſand tim
more encreaſe of Gods bleſſing

Wh

When the Prophet came to the *widdowes house*, as many vessels as hee had *were filled with oyle*; wee are straitned in our owne faith, but not straitned in our God. It falls out oft in this world, that Gods people are like *Israel* at the red sea, invironed with dangers on all sides: What course have wee then to take? but onely to looke up and waite for the salvation of our God. This is a *breast full of consolation*, let us teach our hearts to sucke, and draw comfort from hence. 1 Reg. 17. 14.

Is God *our God*, and will hee suffer any thing to befall us for our hurt? Will he lay any more upon us, then hee gives us strength to beare? Will he suffer any winde to blowe upon us, but for good? Doth hee not see us before his face? Will a Father or Mother suffer a childe to be wronged in their presence, if

they can helpe it? Will a friend
ſuffer his friend to be injuried,
he may redreſſe him? And wi
God that hath put theſe affecti
ons into Parents and friend
neglect the care of thoſe he
hath taken ſo neere unto him
ſelfe? No ſurely, his *eyes* are ope
to looke upon their condition
his *eares* are open to their pra
Mal.3.16. ers, a *booke of remembrance*
written of all their good deſire
ſpeeches, and actions; hee ha
bottles for all their *teares*, the
very *ſighes* are not *hid from hi*
hee hath written them upon t
Iſay 46.16. *palmes of his hands*, and cann
but continually look upon the
Oh let us prize the favour of
good a God, who though h
dwells *on high*, yet will rega
things *ſo lowe*, and not negl
the meane eſtate of any; N
eſpecially, delights to be cal
the *comforter of his Elect*, and

G

God of thoſe that are in miſery, and have none to flye unto but himſelfe.

But wee muſt know that God *onely* thus graciouſly viſites his owne *children*, hee viſites with his choyſeſt favours thoſe onely that *feare his name*. As for thoſe that either ſecretly undermine, or openly oppoſe the cauſe, and Church of God, and joyne with his enemies; ſuch as ſavour not the things of God, but commit ſpirituall Idolatry, and Adultery with Gods enemies, *the world*, and the *devill*; God will anſwer theſe, as once hee did the *Iſraelites*, (when in their neceſſitie they would have forced acquaintance upon him) *Goe to the Gods whom you have ſerved*, to the *great men* whoſe perſons you have obeyed for advantage, to your *riches*, to your *pleaſure*, which you have loved more Iudg 10.14.

then God or goodneſſe; you would not looſe a baſe *cuſtome*, an *oath*, a *ſuperfluity*, a thing of nothing for me, therefore I will not owne you *now*. Such men are more impudent then the *devill* himſelfe, that will claime acquaintance with God at laſt, when they have carried themſelves as his enemies all their dayes. *Satan* could tell *Paul* and *Sylas*, they were *the ſervants of the living God*, but hee would not make that plea for himſelfe, knowing that *hee* was a curſed creature.

Acts 16.17.

Miſerable then is their condition who *live in the world*, (nay in the Church) *without God*. Such are in a worſe eſtate then *Pagans* and *Iewes*; for living in the houſe of God, they are *ſtrangers* from God, and from the *covenant of grace*; uſurping the name of Chriſtians, having indeede nothing

o doe with Christ.

Some of these like spirituall agabonds, as *Caine*, excommuicate themselves from Gods resence in the use of the *meanes*; r rather like *devills*, that will ave nothing to doe with God, ecause they are loath to be torented before their time they hinke every good Sermon, an raigning of them, and therefore keepe out of reach.

Others will present themlves under the *meanes*, and carie some savour away with them of what they heare, but it is only till they meete with the next mptation, unto which they eeld thēselves presently slaves. hese shrowd themselves under *generall* profession, as they did, ho called themselves *Iewes*, and ere nothing lesse. But alasse an mpty title, will bring an empty mfort at last. It was cold com-

Luk. 16.

fort to the *rich man* in flames that *Abraham* called him *sonne*. Or to *Iudas*, that Christ calles him *friend*. Or to the rebellious *Iewes*, that God stiles them *his people*. Such as our profession is, such will our comfort be. True profession of Religion, is another thing, then most men take it to be; it is made up of the outward duty, and the *inward man* too, which is indeed the life and soule of all. What the heart doth not in Religion, is not done.

Quod cor non facit non fit.

God cares for no retaynors that will onely weare his *livery*, but serve themselves. *What hast thou to doe to take his name into thy mouth, and hatest to be reformed?* *Saul* lived in the bosome of the *Church*, yet (being a cruell Tyrant) when hee was in a desperate plunge, his outward *profession* did him no good. And

Psal. 50.

there-

herefore when hee was inviro-
ed with his enemies, hee utte-
ed this dolefull complaint, *God* 1 Sam.28.15.
th forsaken mee, and the Phili-
ims are upon mee: A pittifull
se; yet so will it be with all
hose that *rest* in an outward
profession, thinking it enough to
omplement with God, when
heir hearts are not right within
hem. Such will at length be for-
ed to cry, *Sickness* is upon me,
death is upon me, *hell* is before
e, & God hath forsaken me. I
would none of God heretofore,
Now God will have none of me.
When *David* himselfe had of-
nded God by *numbring the*
ple, then God counted him
t plaine *David, Goe and say to* 2 Sam.24.12.
David, &c. whereas before when
ee purposed to build a *Temple*,
en *goe tell my servant David.* 2 Sam.7.5.
hen the *Israelites* had set up
Idoll, then God Fathers them
on

Exod.32.7.

on *Moses*. THY *people which thou hast brought out of Egypt*, hee would not own them as at other times, then; *they are* MY *people* still whileſt they keepe covenant. No care, no preſent comfort in this neere *relation*.

The price of the *Pearle* is not knowne till all elſe be ſold, and we ſee the neceſſary uſe of it. So the worth of God in Chriſt is never diſcerned, till we ſee our loſt and undone condition without him, till conſcience flies in our faces, and dragge us to the brink of hell; *then* if ever wee taſte *how good the Lord is*, we will ſay *Bleſſed is the people whoſe God is the Lord*. Heretofore I have heard of his loving kindneſſe, but that is not a thouſand part of what I ſee and feele. The joy I now apprehend is unutterable *unconceiveable*.

Oh then when we have got re

n our ſoules poſſeſt of God, let
r ſtudy be, to preſerve our
lves in his love, to walke cloſe
ith him, that hee may delight
abide with us, and never for-
ke us. How baſely doth the
Scripture ſpeake of whatſoever
ands in our way? it makes no-
ing of them. What is *man*, but
anity, and *leſſe then* vanity? *All*
tions, but as a *drop of the bucket*, Iſay 40. 15.
the *duſt of a ballance*; things
ot at all conſiderable. *Fleſh*
okes upon them as through a
ultiplying glaſſe, making them
reater then they are; but *faith*
s God doth) ſees them as no-
ing.

This is ſuch a bleſſed conditi- What preſerves the ſenſe of Gods favour.
n, as may well challenge all our
ligence in labouring to be aſ-
red of it; neither is it to be at-
ined or maintained without
e ſtrength and prime of our
re. I ſpeake eſpecially of, and
in

in regard of the ſenſe and com-
fort of it. For, the ſenſe of God
favour will not be kept, withou
keeping him in our beſt affe-
ctions above all things in th
world, without keeping of ou
hearts alwayes cloſe and neer
to him, which cannot be with-
out keeping a moſt narrow
watch over our looſe and unſet-
led hearts, that are ready to stray
from God, and fall to the crea-
ture. It cannot be kept withou
exact and circumſpect walking
without conſtant ſelfe-deniall
without a continuall preparati-
on of ſpirit, to want and forſake
any thing that God ſeeth fit to
take from us.

Our paines cannot bee ſpent to better purpoſe, then in croſſing of our ſelves for God.

But what of all this? Can we
croſſe our ſelves, or ſpend our
labours to better purpoſe? one
ſweet beame of Gods counte-
nance will requite all this. Wee
beat not the ayre, wee plow not
in

n the ſand, neither ſowe in a arren ſoyle, God is no barren ilderneſſe. Nay, hee never hewes ſo much of *himſelfe*, as in uffering, and parting with any hing for him, and denying our elves of *that*, which wee thinke tands not with his will. Great erſons require great obſer- ance. We can denie our ſelves, nd have mens perſons in great dmiration, for hope of ſome dvantage; and is any more wil- ing and more able to advance s then the great all-ſufficient God? A Chriſtian indeed, un- ergoes more troubles, takes more paines (eſpecially with his owne heart) then others doe. But what are theſe to his gaines? What returne ſo rich, as trading with God? What comforts ſo great, as theſe that are fetched rō the fountain? One day ſpent n enjoying the light of Gods coun-

countenance, is ſweeter then a thouſand without it. Wee ſee here, when *David* was not onely ſhut out from all comforts, but lay under many grievances, what a fruitfull uſe he makes of this, that God was his God. It upholdeth his dejected, it ſtilleth his unquiet ſoule: it leadeth him to *the rocke that was higher then hee*, and there ſtayeth him. It filleth him with comfortable hopes of better times to come. It ſets him above himſelfe, and all troubles and feares whatſoever.

Therefore wayte ſtill in the uſe of *meanes* till God ſhine upon thee; yea, though we know our ſinnes in Chriſt are pardoned, yet there is ſomething more that a gracious heart waytes for, that is, a good looke from God, a further enlargement of heart, and an *eſtabliſhing* in grace. It was not

ot enough for *David* to have
is ſinnes pardoned, but to *re-*
over the joy of ſalvation, and *free-* Pſal. 51.
dome of ſpirit. Therefore the
oule ſhould alwayes bee in a
ayting condition, even untill
bee filled with the fulneſſe of
od, as much as it is capable of.
either is it quiet alone, or com-
ort alone, that the ſoule longs
fter, no, nor the favour of God
lone, but a gracious heart to
alke worthy of God. It reſts
ot whileſt any thing remaines,
hat may breed the leaſt ſtrange-
neſſe betwixt God and us.

[*My God.*]

Theſe words further imply a
eciall experience, that *Da-*
ids ſoule had felt of the good-
eſſe of God, he had found God
iſtilling the comfort of his
oodneſſe and truth through the
romiſes, and he knew he ſhould
nde God againe the ſame hee
was

was, if hee put him in minde o
his former gracious dealing. Hi
ſoule *knew right well*, how *goo*
God was, and hee could ſeale t
thoſe truthes he had found com
fort by, therefore he thus ſpeak
to his ſoule, *My ſoule*, what *M*
ſoule, that haſt found God ſo
good, ſo oft, ſo many wayes,
thou *My ſoule* to be diſcouraged,
having God, and *My God*, with
whom I have taken ſo much
ſweet counſell, and felt ſo much
comfort from, and found al
wayes heretofore to ſticke ſo
cloſe unto mee? Why ſhould
thou *now* be in ſuch a caſe, as i
God and thou had bin ſtranger
one to another. If wee could
treaſure up experiments, th
former part of our life, would
come in to helpe the latter, an
the longer wee live, the riche
in *faith* wee ſhould be. Even
in victories, every former ove
thro

row of an enemie, helpes to
taine a ſucceeding victorie.
e uſe of a ſanctified memo-
, is to looſe nothing that
y helpe in time of neede.
had need be a well tryed, and
nowne friend, upon whom
e lay all our ſalvation and
mfort.

Wee ought to truſt God up- *other* grounds, though wee never tryed him: but when helps our *faith* by former *ex-ience*, this ſhould ſtrengthen confidence, and ſhore up ſpirits, and put us on to goe re cheerefully to God, as to yed friend. If wee were well d in the ſtory of our owne s, wee might have a *divinity* ur owne, drawne out of the rvation of Gods particular ing towards us; wee might *his* and *this truth*, I dare ven- upon, I have found it true,

God to bee truſted though never tried.

I dare build all my happineſſe upon it. As *Paul*, *I know whom I have truſted*, I have tryed him he never yet failed me, I am not *now* to learne how faithfull he is to thoſe that are *his*. Every new experience is a new knowledge of God, and ſhould fit us for new encounters. If we have beene good in former times Ier.2.2. God remembers the *kindneſſe of our youth*: wee ſhould therefore remember the kindneſſe of God even from our youth. Evidence of what we have felt, helps our faith in that, which for the preſent wee feele not.

Though it be one thing to live by *faith*, and another thing to live by *ſight*, yet the more wee ſee, and feele, and taſte of God the more wee ſhall be led to lie on him, for that which as yet wee neither ſee nor feele: Pſal.63.7. *cauſe thou* HAST *beene my help* (ſa

(saith David) *therefore in the shadowe of thy wings will I reioyce.* The time was Lord, when thou shewedst thy selfe a gracious Father to me, and thou art unchangeable in thy nature, in thy love, and in thy gifts.

Yea, when there is no present evidence, but God shewes himselfe as contrary to us, yet a former taste of Gods goodnesse, will enable to lay claime unto him still. Gods concealing of himselfe is but a wise discipline for a time, untill wee be enabled to beare the full revealing of himselfe unto us for ever. In the meane time, though wee have some sight and feeling of God, yet our constant living is not by it: the evidence of that wee see not, is that which more constantly upholds the soule, then the evidence of any thing wee see or feele.

Yea, though our experience by reaſon of our not minding of it in trouble, ſeemes many times to ſtand us in no ſtead, but wee fare as if God had never looked in mercy upon us: Yea (even here) ſome vertue remaines of former ſenſe, which with the preſent ſpirit of faith helps us to looke upon God as *ours*. As wee have a preſent ſtrength from food received and digeſted before; veſſells are ſomething the better for that liquor they keepe not, but runne through them.

Faith *alone* a ſufficient ſupport.

But if experience ſhould wholly faile, there is ſuch a divine power in *faith*, as a very little beame of it, having no other helpe then a naked *promiſe* will uphold the ſoule; howſoever wee muſt neglect no helpe, ſo God oft ſuſpends his comfort till wee have ſearched all

helps. Though wee see *no light*, yet wee ought to search all creviſes for light, and rejoyce in the leaſt beame of light, that wee may see day by. It is the nature of true *faith*, to search and pry into every corner; and if after all nothing appeares, then it caſts it ſelfe upon God, as in the firſt converſion, when it had nothing to looke upon, but the offer of *free* mercy. If at that time without former experience, wee did *truſt God*, Why not now, when we have forgotten our experience? the chiefe grounds of truſting God, are alwayes the ſame, whether we feele, or feele not; nay, though for the preſent wee feele the contrary, *faith* will never leave wraſtling, till it hath gotten a bleſſing. When *faith* is driven to worke *alone*, having nothing but *God*, and his bare promiſe to rely upon, then God

Cum omnium incertus ſit eventus, ad ea accedimus de quibus bene ſperandum eſſe credimus. Sen.

thinks it lyes upon his credit to ſhew himſelfe as a *God* unto us. Gods power in creating light out of darknes, is never more exalted, then when a guilty ſoule is lifted up by God to look for mercie, even when he ſeemes armed with juſtice, to execute vengeance upon him; then the ſoule is brought to a neere conformity unto Chriſt, who 1. when hee had the guilt of the ſinnes of the whole world upon him. 2. When he was forſaken, and that after hee had enjoyed the ſweeteſt communion with his Father that ever creature could doe. And not onely ſo, but 3. felt the weight of Gods juſt diſpleaſure againſt ſinne; and 4. was abaſed lower then ever any creature was, yet *ſtill* he held faſt God, as *his God*.

The conformity of the ſoule to Chriſt.

1

2

3.

4.

In earthly matters, if we have a *Title* to any thing by gift, con-

contract, inheritance, or howſo-ever, wee will not be wrangled out of our right. And ſhall wee not maintaine our right in God, againſt all the tricks and cavills of Sathan, and our owne hearts? Wee muſt labour to have ſome-thing, that we may ſhew that we are within the covenant. If we be never ſo little entred into the covenant, we are ſafe. And here-in lyes the ſpeciall comfort of ſincerity, that though our grace be little, yet it is of the right ſtampe, and ſhewes us, that wee are ſervants, and ſonnes, though unworthy to be ſo. Here a little truth will goe farre. Hence it is that the Saints in all their extrea-nities, ſtill alleadge ſomething, that ſhewes that they are with-in the covenant, *Wee are thy chil-drē, thy people, & thy ſervants, &c.* God is mindfull of his *covenant*, but is well pleaſed, that wee

ſhould minde him of it too; and minde it our ſelves to make uſe of it, as *David* doth here. Hee knew if he could bring *His* ſoule to *His* God, all would be quiet.

God is ſo ready to mercy, that hee *delighteth* in it, and delighteth in Chriſt, through whom he may ſhew mercy notwithſtanding his juſtice, as being fully ſatisfied in Chriſt. *Mercy* is his *name* that hee will be knowne by. It is his *glory* which wee behold in the face of *Chriſt*, who is nothing but grace and mercy it ſelfe. Nay, he pleads reaſons for mercie, even from the ſinfulneſſe and miſery of his creature, and maintaines his *owne mercy* againſt all the wrangling cavills of fleſh and bloud, that would put mercie from them, and hearken more willingly to *Sathans* objections, then *Gods* arguments, till at length God ſubdues their

ſpirits

ſpirits ſo farre, as they become aſhamed for ſtanding out ſo long againſt him. How ready will God be to ſhew mercy to us when wee *ſeeke it*, that thus preſſeth upon us, when wee ſeeme to refuſe it? If God ſhould take advantage of our waywardneſſe, what would become of us? Sathans courſe is to diſcourage thoſe that GOD would have encouraged, and to encourage thoſe whom God never ſpeakes peace unto, and hee thinks to gaine both wayes. Our care therefore ſhould be, when wee reſolve upon Gods wayes, to labour that no diſcouragement faſten upon us, ſeeing *God* and his *word* ſpeake all comfort to us.

And becauſe the beſt of a Chriſtian is to come, we ſhould raiſe up our ſpirits to *wayte* upon God, for that mercy which is yet

yet to come. All inferiour waytings for good things *here*, doe but traine us up in the comfortable expectation of the maine.

Wayting difficult.

This *wayting* on God, requires a great ſtrength of grace, by reaſon not onely 1. of the excellencie of the things wayted for, (which are far beyond any thing wee can hope for in the world.) 1
But 2. in regard of the *long day* which God takes before, he performeth his promiſe, & 3. from thence the tediouſneſſe of delay. 2 3
4. The many troubles of life in our way. 5. The great oppoſition we meet with in the world. 6. and *ſcandalls* oft times even frõ them that are in great eſteeme for Religion. 7. together with the untowardneſſe of our nature in being ready to be put off by the leaſt diſcouragement. In theſe reſpects there muſt be more then a humane ſpirit to hold up the 4 5 6 7

ſoule,

ſoule, and carry it along to the
nd of *that* which we wayt for.

But if God be *our God*, that
ove which engaged him to bind
imſelfe to us in precious pro-
niſes, will furniſh *us* likewiſe
ith grace needfull, till we be
oſſeſſed of them. He will give
s leave to depend upon him
oth for happineſſe, and all ſan-
tifying and quieting graces,
hich may ſupport the ſoule, till
come to its perfect reſt in
od. For God ſo quiets the
earts of his children, as withall,
ee makes them better, and fit-
er for *that* which hee provides
r them, *grace* and *peace* goe to-
ether; *Our God* is the God of
race and peace, of ſuch graces
breed peace.

1. As he is a God of *love*, nay
ve *it ſelfe* to us, ſo a taſte of
love, raiſing up *our* love is
etter then *wine*, full of nothing

but

I

but encouragement; it wil fet
up a ſoule from the deepeſt di
couragement: this grace quick
neth all other graces, it hath
much ſpirits in it as will ſweete
all conditions. *Love* inables
wayte, as *Iacob* for *Lea* ſeave
Gen.39. yeares. Nothing is hard to *lov*
it carries all the powers of th
ſoule with it.

2 2. As he is a God of *hope*,
by this grace as an *anchor* faſtne
in heaven within the vayle, h
ſtayeth the ſoule; that though
a Ship at Anchor, it may be to
ſed and moved, yet not remove
from its ſtation. This *hope*
corke, will keepe the ſou
(though in ſome heavineſſe
Epheſ.6. from ſinking, and as an *Helm*
beare off the blowes that th
endanger not our life.

3 3. As God is a God of *hop*
ſo by hope of *patience*, which
a grace whereby the ſoule
ſigne

gneth up it ſelfe to God in
mble ſubmiſſion to his will,
ecauſe he is *our God*, as *David*
extremity *comforted himſelfe*
the Lord His *God*. Patience
eeds comfort, becauſe it brings
perience with it of Gods own-
g of us to be *His*. The ſoule
d and fenced with *this*, is pre-
ared againſt all rubs & thornes
our way, ſo as wee are kept
om taking offence. All troubles
ee ſuffer, doe but helpe *pati-*
ce to *its perfect worke*, by ſub-
ing the unbroken ſturdineſſe
our ſpirits, when we feele by
perience, wee get but more
owes, by ſtanding out againſt
OD. Ephes. 6.

4. The ſpirit of God (like-
iſe) is a ſpirit of *meekeneſſe*, Rom. 5. 3. 4
hereby though the ſoule bee
nſible of evill, yet it moderates
ch diſtempers, as would other-
iſe rob a man of him ſelfe; and
toge-

together with *patience*, keepeth the *ſoule in poſſeſsion* of it ſelfe. It ſtayes murmurings & fretting againſt God or man. It ſets and keepes the ſoule in tune. It is that which God (as hee workes ſo hee) much *delights in*, and *ſets a price upon* it, as the chiefe ornament of the ſoule. The *meeke of the earth ſeeke God, and are hid in the day of his wrath:* whereas high ſpirits that compaſſe themſelves with *pride* as with a *chaine*, thinking to ſet out themſelves by *that* which is their *ſhame*, are looked upon by God *a farre off*. Meeke perſons will bowe, when others breake; *they* are *raiſed* when others are pluckt downe, and ſtand when others that mount upon the wings of vanity *fall*; theſe prevaile by yeelding, and are Lords of themſelves, and other things elſe, more then other unquiet-ſpirited men

Zeph.2.3.

Pſal.73.6.

Math.5.5.

the

he bleſſings of *heaven* and *earth* Math.5.
ttend on theſe.

5. So likewiſe contentedneſſe 5
vith our eſtate, is needfull for a
vayting condition, and this we
ave in *Our God* being able to
ive the ſoule full ſatisfaction.
or outward things God knowes
ow to dyet us; If our condition
e not to our minde, hee will
ring our minde to our condi-
ion. If the ſpirit be too bigge
or the condition, it is never
uiet, therefore God will levell
oth. Thoſe wants be wel ſuppli-
d that are made up with con-
entedneſſe, and with riches of a
igher kinde. If the *Lord* be our Pſal.23.
hepheard, we can *want nothing*.
his lifteth the *weary hands and* Heb.12.12.
eble knees, even under *chaſtiſe-*
ent, wherein though the ſoule
ourneth in the ſence of Gods
iſpleaſure, yet it rejoyceth in
is Fatherly care.

But

6

6. But *patience* and *contentment* are too lowe a condition for the ſoule to reſt in, therefore the ſpirit of God raiſeth it up to a ſpirituall enlargement of *joy*. So much *joy*, ſo much light, and ſo much *light*, ſo much ſcattering of *darkneſſe of ſpirit*. Wee ſee in nature how a little light will prevaile over the thickeſt clouds of darkneſſe, a little fire waſtes a great deale of droſſe. The knowledge of God to be *our God*, brings ſuch a light of *joy* into the ſoule, as driveth out darke uncomfortable conceites; this light makes lightſome. If the light of *knowledge* alone makes bold, much more the light of *joy* ariſing fr̃ our communion and intereſt in God. How can wee enjoy God, and not joy in him? A ſoule truly cheerefull rejoyceth that God whom it loveth, ſhould thinke it worthy to endure any thing

for

r him. This *ioy* often ariſeth
a ſpirit of *glory*, even in mat-
r of outward abaſement; if
e trouble accompanied with
ſgrace continue, *the ſpirit of*
ory reſts upon us, and it will *reſt*
long, untill it make us more
en Conquerours, even then
hen wee ſeeme conquered: for
t onely the *cauſe*, but the *ſpi-*
riſeth higher, the more the
emies labour to keepe it un-
, as we ſee in *Stephen*. Acts 7.

With this *joy* goeth a ſpirit of
rage and *confidence*. What can
int that ſoule, which in the
ateſt troubles hath made the
at God to be its owne? Such a
it dares bid defiance to all
oſite power, ſetting the ſoule
ve the world, having a ſpirit
ger & higher then the world,
ſeeing *all* (but God) beneath
as being in heaven already
s *head*. After *Moſes* and *Mi-*

cah had ſeene God in his favour to them, how little did they regard the angry countenances of thoſe mighty Princes that were in their times, the terrours of the world? The courage of a Chriſtian is not only againſt ſenſible danger, and of fleſh and blood but againſt *principalities, and powers of darkneſſe*, againſt the whole *kingdome* of Sathan, the Gods of the world, whom hee knowes *ſhortly* ſhall be *trodden under* his *feete*. Sathan and his may for a time exerciſe us, but they cannot hurt us. True beleevers are ſo many *Kings* and *Queenes*, and many Conquerours over things which others are ſlaves to: they can overcome themſelves in revenge, they can deſpiſe those things that the world admires and ſee an excellencie in things which the *world* ſets light by, *they* can ſet upon ſpirituall

Rom. 16. 20.

ties, which the *world* cannot tell how to goe about, and endure that which others tremble to thinke of, and that upon wise reasons, and a sound foundation, they can put off themselves, and be content to be nothing, so their God may appeare the greater, and dare undertake and undergoe any thing for the glory of their God. This courage of Christians among the *Heathens* was counted *obstinacie*, but *they* knew not the power of the spirit of Christ *in his*, which is ever strongest, when they are weakest in themselves, *they* knew not the privie armour of proofe that Christians had about their hearts, and thereupon counted their courage to be obstinacie. *Tertul. in Apologet.*

Some think the Martyrs were too prodigall of their bloud, and that they might have beene better advised, but such are un-

acquainted with the force of the love of God kindled in the heart of his childe, which makes him set such a high price upon Christ and his truth, that hee counts not *his life deare unto him*; Hee knowes hee is *not his owne*, but hath given up himselfe to Christ, and therefore all that is *his*, yea if hee had more lives to give for Christ, hee should have them. He knowes he shall be no looser by it. Hee knowes it is not a losse of his life, but an exchange for a better.

Act. 20. 24.

Wee see the *creatures* that are under us, will be couragious in the eye of their Masters, that are of a *superiour* nature above them, and shall not a Christian be couragious in the presence of his great Lord and Master, who is present with him, about him, and in him? undoubtedly hee that hath seene GOD once in the

the face of Christ, dares looke the grimmest creature in the face, yea death it selfe under any shape. The feare of all things flyes before such a soule. Onely a Christian is not ashamed of his confidence. Why should not a Christian be as bold for his God, as others are for the base Gods they make to themselves?

7. Besides a spirit of *courage* (for establishing the soule) is required a spirit of *constancie*, whereby the soule is steeled and preserved immoveable in all conditions, whether present or to come, and is not changed in changes. And why? but because the spirit knowes that God on whom it rests is unchangeable. Wee our selves are as quick-silver unsetled and moveable, till the spirit of constancie fixe us. Wee see *David* sets out God in glorious termes, borrowed from

7

all that is ſtrong in the *creature*, to ſhew that he had great reaſon to be conſtant, and cleaving to him, *Hee is my rocke, my Buckler, the horne of my ſalvation, my high Tower, &c.* God is a rock ſo *deepe*, that no flouds can undermine, ſo *high* that no waves can reach though they riſe never ſo high, and rage never ſo much. When wee ſtand upon this *rocke* that is *higher then wee*, wee may overlooke all waves, ſwelling, and foaming, and breaking themſelves, but not hurting us. And thereupon may triumphantly conclude with the Apoſtle, That *neither height, nor depth ſhall ever ſeperate us from the love of God.* Whatſoever is in the *creature* hee found in his *God*, and more aboundant; the ſoule cannot with an eye of *faith* looke upon God in Chriſt, but it will be in its degree as God is *quiet* and

Pſal. 18.

Rom. 8. 39.

con-

conſtant, the ſpirit aymeth at ſuch a condition, as it beholdeth in God towards it ſelfe.

This *conſtancie* is upheld by endeavouring to keepe a conſtant ſight of God, for want of which it oft fares with us, like men, that having a Citie or Tower in their eye, paſſing through uneven grounds, hills and dales, ſometimes get the ſight thereof, ſometimes loſe it, and ſometimes recover it againe, though the *Tower* be ſtill where it was, and they neerer to it then they were at firſt. So it is oft with our uneven ſpirits; when once wee have a ſight of God, upon any preſent diſcouragement, we let fall our ſpirits, and loſe the ſight of him, untill by an eye of *faith* wee recover it againe, and ſee him ſtill to be where he was at firſt. The cheriſhing of paſſions take away

the ſight of God, as clouds take away the ſight of the Sunne, though the Sunne be ſtill where it was, and ſhineth as much as ever it did. We uſe to ſay, when the body of the Moone is betwixt the *Sunne* and us, that the Sunne is eclipſed, when in deed not the *Sunne* but the *earth* is darkned, the Sunne loſeth not one of its glorious beames. God is oft neere us, as hee was unto *Iacob*, and wee are *not aware of it*. God was neere the holy man *Aſaph*, when he thought him far off. *I am continually with thee* (ſaith hee) *thou holdeſt mee by my right hand*. *Mary* in her weeping paſſion could not ſee Chriſt before her, he ſeemed a ſtranger to her. So long as we can keepe our eye upō God, we are above the reach of ſin or any ſpirituall danger.

Pſal. 73. 23.

But to returne to the drawing out of our truſt by *wayting*.

Our

Our eſtate in this world is ſtill to wayte, and happy it is that wee have ſo great things to wayte for; but our comfort is, that wee have not onely a *furniture of graces*, one ſtrengthening another as ſtones in an arch, but likewiſe God vouchſafeth ſome drops of the ſweetneſſe of the things wee *wayte* for, both to encreaſe our deſire of thoſe good things, as likewiſe to enable us more comfortably to *wayte* for them. And though wee ſhould dye wayting, onely cleaving to the promiſe with little or no taſte of the good promiſed, yet this might comfort us; that there is a life to come, that is a life of ſight and ſence, and not onely of *taſte* but of *fulneſſe*, and that for *evermore*. Our condition here is to live by faith and not by ſight, onely to make our living by faith more lively,

2 Pet. 1. 5.

Pſal. 16. ult.

lively, it pleaſeth God when hee ſees fit, to encreaſe our *earneſt* of that wee looke for. Even here God waytes to *be gracious* to thoſe *that wayte for him.* And in heaven Chriſt waytes for us, wee are part of his *fulneſſe*; it is part of his joy that *wee ſhall be where hee is*, hee will not therefore be long without us. The bleſſed Angells and Saints in heaven wayte for us. Therefore let us be content as ſtrangers, to wayte a while till wee come home, and then wee *ſhall be for ever with the Lord*; there is our eternall reſt, where we ſhall enjoy both our God and our ſelves in perfect happineſſe, being as without need, ſo without deſire of the leaſt change. When the time of our departure thither comes, then we may ſay as *David*, *Enter now my ſoule into thy reſt.* This is the *reſt which remaineth*

Eſay 30.18.

Eph.1.23.
Ioh.17.24.

Pſal.116.
Heb. 4.9.

h for Gods people, that is worth *e waytinge* for, when wee *ſhall ſt from all labour of ſinne and ſor-w*, and *lay our heads in the bo-me of Chriſt for ever.*

Revel. 14.

It ſtands us therefore upon, to et this great Charter more and ore confirmed to us (that God *Our God*) for it is of everlaſting e unto us. It firſt begins at our ntring into *covenant* with God, nd continues not onely unto *eath*, but entreth into heaven ith us. As it is our heaven upn earth to enjoy God as *Ours*, o it is the very heaven of heaven, that there we ſhall for ever ehold him, and have communion with him.

Degrees of our propriety in God. Pro. 4. 18.

The degrees of manifeſting his propriety in God are divers, iſing one upon another, *as the ight cleares up by little and little ill it comes to a perfect day.* 1. As the ground of all the reſt, wee appre-

apprehend God to be a God of
some peculiar persons, as *favou-*
2 *rites* above others. 2. From hence
is stirred up in the soule a rest-
lesse desire, that God would dis-
cover himselfe so to it, as he doth
to those that are *his*, that hee
would *visite our soules* with the
3 salvation *of his chosen*. 3. Hence
followes a putting of the soule
upon God, an adventuring it
4 selfe on his mercy. 4. Upon this,
God when he seeth fit, discovers
by his spirit that hee is *Ours*;
5 5. Whence followeth a depen-
dance on him as ours, for all
things that may carry us on in
6 the way to heaven. 6. Courage
and boldnesse in setting our
selves against whatsoever may
oppose us in the way, As the
three young men in *Daniel*,
Dan. 3. *Our God can deliver us if hee will.*
So Psal. 115. 3. *Our God is in heaven, &c.* 7. After
7 which springs a sweet spirituall
security.

ecurity, whereby the ſoule is
eed from ſlaviſh feares, & glo-
eth in God as *Ours* in all con-
itions. And this is termed by
he *Apoſtle*, not onely *aſſurance*,
ut the *riches of aſſurance*. Yet Coloſ. 2.2.
his is not ſo cleare, and full as it
hall be in heaven, becauſe ſome
louds may after ariſe out of the
emainder of corruption, which
ay ſomething overcaſt this
ſſurance, untill the light of Gods
ountenance in heaven for ever
catters all.

There being ſo great happi-
eſſe in this neereneſſe betwixt
God and us, no wonder if Sathan
abour to hinder the ſame, by
nterpoſing the guilt and hay-
ouſneſſe of our *ſinnes*, which
ee knowes of themſelves will
orke *a ſeparation*: But *theſe*
pon our firſt ſerious thought
f *returning*, will be removed.
s they could not hinder our
meet-

meeting with God, ſo they may
cauſe a ſtrangeneſſe for a time
but not a parting, a hiding of
Gods countenance, but not a ba-
niſhing of us from it. *Peter* had
denied Chriſt, and the reſt of the
Apoſtles had left him all alone.
Yet our Saviour after his *Reſur-
rection* forgets all former un-
kindneſſes, hee did not ſo much
as object it to them, but ſend
Iohn 20. *Mary*, who her ſelfe had beene a
great ſinner, as an Apoſtle to the
Apoſtles, and that *preſently* to tell
them that he was *riſen*, his cure
would have no delay. He knew
they were in great heavineſſe for
their unkindneſſe. Though he
was now entred into the *firſt de-
gree* of his glory, yet wee ſee his
glory made him not forget his
poore Diſciples. Above all he
was moſt carefull of *Peter*, for
deeper in ſinne then the reſt
and therefore deeper in ſorrow

G

oe tell Peter, he needs *moſt* com-
ort. But what is the meſſage?
hat *I aſcend* not *to my Father*
one, but *to your Father*, not to
y God onely, but to *Your God.*

And ſhall not wee be bold to
y ſo after Chriſt hath taught
, and put this claime into our
outhes? If once wee let this
old goe, then Sathan hath us
here hee would, every little
oſſe then dejects us. Sathan
ay darken the *ioy* of our ſalva-
on, but not take away the *God*
f our ſalvation. *David* after his
ying ſinne of murther prayes,
ſtore unto mee the JOY *of thy* Pſal. 51.
lvation, this he had loſt; but
t in the ſame *Pſalme* he prayes,
eliver mee from bloud O God,
ou God of MY *ſalvation*; there-
re whatſoever, *ſence, reaſon,*
mptation, the law, or *guilt upon*
nſcience ſhall ſay, Nay how-
ver God himſelf, by his ſtrange
carriage

meeting with God, ſo they may cauſe a ſtrangeneſſe for a time but not a parting, a hiding of Gods countenance, but not a banniſhing of us from it. *Peter* had *denied* Chriſt, and the reſt of the Apoſtles had left him all *alone*. Yet our Saviour after his *Reſurrection* forgets all former unkindneſſes, hee did not ſo much as object it to them, but ſends *Mary*, who her ſelfe had beene a great ſinner, as an Apoſtle to the *Apoſtles*, and that *preſently* to tell them that he was *riſen*, his care would have no delay. He knew they were in great heavineſſe for their unkindneſſe. Though he was now entred into the *firſt degree* of his glory, yet wee ſee his *glory* made him not forget his poore Diſciples. Above all he was moſt carefull of *Peter*, who deeper in ſinne then the reſt and therefore deeper in ſorrow

Iohn 20.

oe tell Peter, he needs *moſt* com-
ort. But what is the meſſage?
hat *I aſcend* not *to my Father*
one, but *to your Father*, not to
y God onely, but to *Your God.*

And ſhall not wee be bold to
y ſo after Chriſt hath taught
s, and put this claime into our
outhes? If once wee let this
old goe, then Sathan hath us
here hee would, every little
roſſe then dejects us. Sathan
ay darken the *ioy* of our ſalva-
on, but not take away the *God*
f our ſalvation. *David* after his
ying ſinne of murther prayes,
eſtore unto mee the JOY *of thy* Pſal. 51.
lvation, this he had loſt; but
t in the ſame *Pſalme* he prayes,
eliver mee from bloud O God,
ou God of MY *ſalvation*; there-
re whatſoever, *ſence, reaſon,*
mptation, the law, or *guilt upon*
nſcience ſhall ſay, Nay how-
ver God himſelf, by his ſtrange
carriage

carriage to us may seeme to be, yet let us cast our selves upon him, and not suffer this *plea* to be wrung from us, but shut our eyes to all, and looke upon God *All gracious* and *All sufficient*, who is the *Father*, the begetter of *com-*
2 Cor. 1. 3. *fort*, *the God* the Creator, *of con-*
solation, not onely of things that may *comfort*, but of the comfort it selfe conveyed through these unto us. *Who is a God like unto*
Micah 7. 18. *our God, that passeth by the sinnes of the remnant of his people.* This should not be thought on without admiration, and indeed there is nothing so much deserves our wonderment as such mercy, of such a God, to such as wee.

Since God hath *avouched us*
Deut. 26. 18. *to be his peculiar people*, let us avouch *him*; and since hee hath past his word for *us*, let us passe our words for *him* that wee will be *his*, and stand for him, and to our

our power advance his cauſe. Thus *David* out of an enlarged ſpirit ſaith, *Thou art my God, and I will praiſe thee,* thou art MY *God, and I will exalt thee.* Whatſoever wee engage for God, wee are ſure to be gayners by. The true Chriſtian is the wiſeſt Merchant, and makes the beſt adventure. Hee may ſtay long, but is ſure of a ſafe and a rich returne. A godly man is moſt wiſe for himſelfe. Wee enter on Religion, upon theſe tearmes to part with our ſelves, and all, when God ſhall call for it.

Pſal. 119. 28.

God much rejoyceth in ſinners converted, as monuments of his mercy, and becauſe the remembrance of their former ſins, whets them on to be more earneſt in his ſervice, eſpecially after they have felt the ſence of Gods love, they even burne with a holy deſire of honouring him,

Ex ipſo dolore ſuo compuncti, inardeſcunt in amore dei. Damna præcedentia lucris ſequentibus compenſant. Greg.

whom before they dishonoured
and stand not upon doing or suf
fering any thing for him, bu
cheerefully embrace all occasi
ons of expressing obedienc
God hath more worke fro
them then from others; wh
then should any be discourage

Neither is it sinnes after o
conversion, that nullifie th
claime of God to be *Ours*. F
this is the grand difference b
twixt the *two* covenants, th
now God will be mercifull to
Heb.10.22. sinnes, *if our hearts by faith*
sprinkled with the bloud of Chr
Though *one* sinne was enou
to bring condemnation, yet t
free gift of grace in Christ, is
many offences unto justificatio
And wee have a sure ground
this; for the *righteousnesse*
Christ is *Gods* righteousne
and God will thus glorifie it, t
it shall stand good to those t

by faith apply it againſt their daily ſinnes, even till at once we ceaſe both to *live*, and *ſinne*. For this very end was the Sonne of God willingly *made ſinne*, that wee might be freed from the ſame. And if all our ſinnes layed upon Chriſt could not take away Gods love from him, ſhall they take away Gods love from us, when by Chriſts bloud our ſoules are purged from them?

O mercy of all mercies, that when wee were once his, and gave away our ſelves for nothing, and ſo became neither his, nor our owne, that then hee would vouchſafe to become ours, and make us *his* by ſuch a way, as all the Angels in heaven ſtand wondring at, even his Sonnes not onely taking our *nature* and miſerable condition, but our *ſin* upon him, that that being done away, wee might through

Christ have boldnesse with God as *ours*, who is now in heaven appearing there for us, untill he brings us home to himselfe, and presents us to his Father for *his* for ever.

Thinke not then onely that we are Gods and hee *Ours*, but from what love & by what glorious meanes this was brought to passe; What can possibly disable this claime, when God for this end hath founded a covenant of peace so strongly in Christ, that sin it selfe cannot disanull it? Christ was *therefore manifest, that hee might destroy* this greatest *worke of the devill*. Forgivenes of sins *now* is one chiefe part of our portion in God. It is good therefore not to pore and plod so much upon sinne and vilenesse by it, as to forget that *mercie* that rejoyceth over *judgement*. If we once be Gods

1 Ioh. 3.5.8.

though

though wee *drinke this deadly poyſon*, it *ſhall not hurt us*. God will make a medicine, an antidote of it; and for all other evills the fruit of them is by Gods ſanctifying the ſame, the *taking away ſinne* out of our natures; ſo that leſſer evills are ſent to take away the greater. If God could not over rule evills to his own ends, he would never ſuffer them. Mark. 16. 18.

I have ſtood the longer upon this, becauſe it is the one *thing needfull*, the one thing wee ſhould deſire, that this one God, in whom, and from whom is all good ſhould be *ours*. All promiſes of all good in the new covenant, ſpring firſt from this, that God *will be ours, and wee ſhall be his*. What can we have more? and what is in the world leſſe that will content us long, or ſtand us in any ſtead, eſpecially at that time when all muſt be ta- Ierem. 31.

ken from us? Let us put up all our desires for all things wee stand in need of, in this right wee have to God in Christ, who hath brought God and us together; he can deny us nothing, that hath not denied us himselfe. If he be moved from hence to doe us good, that wee are *his*, Let us be moved to fetch all good from him, on the same right that hee is *ours*.

The perswasion of this will free us from all pusillanimity, lowlinesse, and narrownesse of spirit, when wee shall think that nothing can hurt us, but it must breake through God first. If God *give quietnesse*, who shall *make trouble*? If God be with us, who can be against us? This is that which puts comfort into all other comforts, that maketh any burthen light: This is alwayes ready for all purposes: Our God

Iob 34.29.

is

is a preſent, and a ſeaſonable helpe. All evills are at his command to be gone, and all comforts at his command to come. It is but goe *comfort*, goe *peace* to ſuch a mans heart, cheere him, raiſe him; Goe *ſalvation* reſcue ſuch and ſuch a ſoule in diſtreſſe. So ſaid and ſo done preſently. Nay, with reverence be it ſpoken, ſo farre doth God paſſe over himſelfe unto us, that hee is content himſelfe to be commanded by us. *Concerning the worke of my hands command you me*: lay the care and charge of that upon mee. Hee is content to be out-wraſtled, and overpowred by a ſpirit of *faith*, as in *Iacob*, and *the woman of Canaan*, to be as it were at our ſervice. Hee would not have us want any thing wherein hee is able to helpe us. And what is there wherein God cannot helpe us?

Eſay 45.11.

If Christians knew the power they have in heaven and earth, what were able to stand against them? What wonder is it if *faith* overcome the world, if it overcomes him that made the world? that faith should bee Almighty, that hath the Almighty himselfe, ready to use all his power for the good of them to whom he hath given the power of himselfe unto? Having therefore such a *living fountaine* to draw from, such a *center* to rest in, having all in *one*, and that one *Ours*; why should we knocke at any other dore? wee may goe boldly to God *now*, as made *ours*, *being bone of our bone, and flesh of our flesh*. We may goe more comfortably to God, then to any *Angell* or *Saint*. God in the second person hath vouchsafed to take *our nature* upon him, but not that of *Angells*. Our *God*, and our

Tutius & jucundius loquor ad meum Jesum quàm ad aliquem sanctorũ dei, &c. Quod ego sum fieri dignatus est deus, non factus est quod angeli. Ad curiã dei sui deitui, præcessit

ur *Man*, our God-Man is aſcen-
ed into the high Court of hea-
en to his & our God, cloathed
ith our nature. Is there any
ore able and willing to plead
ur cauſe, or to whom we may
uſt buſineſſes with then hee,
ho is in *heaven for all things for*
, appertaining to God.

deus tuus homo tuus, tunica tua indutus illic aſſiduè pro nobis interpellat. Aug.

Heb. 5. 1.

It ſhould therefore bee the
hiefe care of a Chriſtian, upon
nowledge of what he ſtands in
eede of, to know where to ſup-
y all. It ſhould raiſe up a holy
ame and indignation in us,
at there ſhould be ſo much in
od, who is ſo neere unto us in
hriſt, and wee make ſo little
e of him. What good can any
ing doe us if wee uſe it not?
od is ours to uſe, and yet men
ill rather uſe ſhifts and unha-
wed pollicies, then be behold-
ng to *God*, who thinks himſelfe
ever more honoured by us,
then

then when we make use of him. If wee beleeve any thing will doe us good, wee naturally make out for the obtaining of it, If we beleeve any thing will hurt us, wee studie to decline it. And certaine it is if we beleeved that so much good were in God, we would then apply our selves to him, and him to our selves: whatsoever vertue is in any thing, it is conveyed by application and touching of it; that whereby wee touch God, is our *faith*, which never toucheth him, but it drawes vertue from him; upon the first touch of faith, spirituall life is begun. Its a bastard in *nature*, to beleeve any thing can worke upon another without spirituall or bodily touch. And it is a Monster in *Religion*, to beleeve that any saving good will issue from God, if we turne from him, and

shut

t him out, and our hearts be willing. Where unbeleefe is, indes up his power. Where *faith* is, there it is betweene the ule and God, (as betwixt the on and the Loadstone) a present closing and drawing of one the other. This is the beginning of *eternall life*, so to *know God the Father, and his Sonne Christ*, as thereby to embrace him with the armes of *faith* and *love*, as *Ours*, by the best title he can make us, who is truth it selfe. Ioh. 17 4.

Since then our happinesse lies (out of our *selves*) in *God*, wee should go out of our selves for it, and first get into Christ, & so unto God in him; and then labour by the spirit of the *Father* and the *Sonne*, to maintaine acquaintance with both, that so God may be *Ours*, not onely in *covenant*, but in *Communion*; hearkning

ning what he will say to us, an
opening our spirits, disclosin
our wants, consulting and adv
sing in all our distresses with hi
By keeping this acquaintan
Iob 22.21. with God, *peace, and all good*
conveyed to us.

Thereafter as wee maintai
this communion further wi
him, wee out of love studie
please him, by exact walking a
cording to his commands; th
wee shall feele encrease of pea
as our care encreaseth, then h
will *come, and sup with us*, a
be free in his refreshing of u
Then hee *will shew* himsel
more and more to us, and *mani*
fest still a further degree of pr
sence in joy and strength, unt
communion in grace, ends i
communion in glory.

But wee must remember (
David doth here) to desire an
delight in God *himselfe*, mo
th

en in any thing that is Gods; was a signe of S^t. *Pauls* pure ve to the Corinthians, when e said, *I seeke not yours, but you.* ee should seeke for no blessing God so much as for him- fe.

What is there in the world equall goodnesse to draw us ay from our God? If to pre- ve the deerest thing wee ve in the world, wee breake ith God, God will take away e comfort wee looke to have it, and it will prove but a ead contentment, if not a tor- ent to us. Whereas if we care preserve communion with d, we shall be sure to finde *in* n whatsoever wee denie *for* n, *honour*, *riches*, *pleasures*, *friends*, *all*; so much the sweeter, how much wee have them re immediatly frō the spring ad. We shall never finde God to

to be our God more, then whe
for making of him to be ſo, we
ſuffer any thing for his ſake. W
enjoy never more of him the
then.

At the *firſt* wee may ſeek
to him, as rich to ſupply ou
wants, as a Phyſitian to cure ou
ſoules and bodies, but here we
muſt not reſt till wee come t
rejoyce in him as our frien
and from thence riſe to an a
miration of him for his own
excellencies, that being ſo hig
in himſelfe, out of his good
neſſe would ſtoope lowe to u
And wee ſhould delight in th
meditation of him, not one
as good to us, but as good i
himſelfe; becauſe goodneſſe o
bounty ſprings from goodne
of diſpoſition, *hee doth good b
cauſe he is good.*

A naturall man delights mo
in Gods gifts, then in his gra

hee desires *grace*, it is to grace imselfe, not *as* grace, making im like unto God, and issuing rom the first grace the free fa-our of God; by which meanes nen come to have the gifts of God without God himselfe. But las, what are all other goods ithout the chiefe good? they re but as flowers, which are *ong* in planting, in cherishing nd growing, but *short* in enjoy-ing the sweetnesse of them. *Da-vid* here joyes in God himselfe, ee cares for nothing in the orld, but what hee may have ith his favour, and what ever lse hee desires, he desires onely hat hee may have the better round from thence to praise is God.

Dona dei sine deo.

The summe of all is this, *The state of Gods deare children in this world, is to be cast into variety of conditions*, wherein they consist-ing

ing of nature, flesh, and spirit, every principle hath its owne and proper working. They are sensible as *flesh and bloud*, they are sensible to discouragement as *sinfull* flesh and bloud; but they recover themselves as having a higher principle (*Gods spirit*) above flesh and bloud in them.

In this conflicting state, every principle labouring to maintain it selfe, at length by helpe of the spirit, backing and strengthening his owne worke, *grace* gets the better, keeping nature within bounds, and suppressing corruption. And this the soule (so farre as it is spirituall) doth by gathering it selfe to it selfe, and by reasoning the case so farre, till it concludes, and joynes upon this issue, that the onely way to attaine sound peace, is (when all other meanes faile) to *trust in God*. And thereupon hee layes a charge

charge upon his ſoule ſo to doe, as being a courſe grounded upon the higheſt reaſon, even the unchangeable goodneſſe of God, who out of the riches of his mercie, having choſen a people in this world, which ſhould be to the glory of his mercy, will give them matter, of ſetting forth his *praiſe*, in ſhewing ſome token of *good* upon them, as being thoſe on whom hee hath fixed his love, and to whom hee will appeare not onely a *Saviour*, but *ſalvation* it ſelfe. *Nothing but ſalvation*; as the Sunne is nothing but light, ſo whatſoever proceeds from him to them, tends to further ſalvation. All his wayes towards them leade to that; which wayes of his, though for a time they are ſecret, and not eaſily found out, yet at length God will be wonderfull in them to the admira-

tion of his enemies themſelves, who ſhall be forced to ſay, God hath done great things for them; and all from this ground, that God is *our God in covenant*. Which words are a ſtearne that rule and guide the whole text.

For, why ſhould wee not be *diſquieted*, when we are diſquieted? Why ſhould we not be *caſt downe* when we are caſt downe? Why ſhould wee *truſt* in God as a Saviour? but that hee is [*our God*], making himſelfe ſo to us in his choyſeſt favours: doing that for us, which none elſe can doe, and which he doth to none elſe that are not his in a gracious manner. This bleſſed intereſt and intercourſe betwixt Gods ſpirit and our ſpirits, is the hindge upon which all turns: without this, no comfort is comfortable; with this, no trouble can be very troubleſome.

With

Without this assurance there is little comfort in Soliloquies; unlesse when wee speake to our selves, wee can speake to God as *ours*. For in desperate cases, our soule can say nothing to it selfe, to still it selfe, unlesse it be suggested by God; Discouragements wil appeare greater to the soule then any comfort, unlesse God comes in as ours.

Soliloquie.

See therefore *Davids art*, hee demands of himselfe why hee was so cast downe? The cause was apparant, because there was troubles *without*, and terrours *within*, and none to comfort, Well, grant this saith the spirit of God in him (as the worst must be granted) yet saith the spirit, *Trust in God.*

So I have.

Why then, waite in trusting. *Light is sowen for the righteous*, it comes not up on the suddaine,

wee muſt not think to ſowe and reape both at once. If trouble be lengthened, lengthen thy patience.

What good will come of this.

God will waite to doe thee that good, for which *thou ſhalt praiſe him*; hee will deale ſo graciouſly with thee, as hee will deſerve thy praiſe, hee will *ſhew thee* his *ſalvation*. And new favours will ſtirre thee up to ſing new ſongs: every new recovery of our ſelves or friends, is as it were a new life, and miniſters new matter of praiſe. And upon offering this *ſacrifice of praiſe* the heart is further enlarged to pray for freſh bleſſings. We are never fitter to *pray*, then after *praiſe*.

But in the meane time I hang downe my head, whileſt my enemies carrie themſelves highly, and my friends ſtand aloofe.

God

God in his owne time (which is beſt for thee) will be *the ſalvation of thy countenance*; he will compaſſe thee about with ſongs of deliverance, and make it appeare at laſt, that hee hath care of thee.

But why then doth God appeare as a ſtranger to me?

That thou ſhouldſt follow after him with the ſtronger *faith* and *prayer*, he withdrawes himſelfe, that thou ſhouldſt be the more earneſt in ſeeking after him. God ſpeakes the ſweeteſt comfort to the heart in the *wilderneſſe*. Happily thou art not yet lowe enough, nor purged enough. Thy affections are not throughly crucified to the world, and therefore it will not yet appeare that it is Gods good will to deliver thee. Wert thou a fit ſubject of mercy, God would beſtowe it on thee.

But what ground haſt thou to build thy ſelfe ſo ſtrongly upon God.

Hee hath offered, and made himſelfe to be [*My God,*] and ſo hath ſhewed himſelfe in former times: And I have made him *My God*, by yeelding him his Soveraignty in my heart. Beſides the preſent evidence of his bleſſed ſpirit, clearing the ſame, and many peculiar tokens of his love, which I daily doe enjoy; though ſomtimes the beams of his favour are eclipſed. Thoſe that are *Gods*, beſides their intereſt and right in him, have oft a ſenſe of the ſame even in this life, as a fore-taſte of that which is to come. To the ſeale of *grace* ſtamped upon their hearts, God ſuper-addes a freſh ſeale of *joy* and *comfort*, by the preſence and witneſſe of his *Spirit*. And ſhewes likewiſe ſome outward token for good upon them.

them, whereby he makes it appeare, that *hee hath set a part him that is godly for himselfe, as his owne.* Psal. 4. 3.

Thus wee see that discussing of objections in the consistory of the soule, settles the soule at last. *Faith* at length silencing all risings to the contrary. All motion tends to rest, and ends in it; God is the center and resting place of the soule, and here *David* takes up his rest, and so let us. Then whatsoever times come, wee are sure of a hiding place and Sanctuary.

FINIS.

ended 24° Oct: 1668:

HAB. 3. 17.

Although the sigge tree shall not blossome, neither shall fruit bee in the Vines, the labour of the Olive shall faile, and the fields shall yeeld no meate, &c. yet I will rejoyce in the Lord, I will joy in the God of my salvation.

PSAL. 91. 1. 2.

Hee that dwelleth in the secret place of the most high, shall lodge under the shadowe of the Almighty. I will say of the Lord, He is my refuge, and my forresse; My God in him will I trust.

PSAL. 73. 26.

My strength and my heart faileth, but God is the strength of my heart, and my portion for ever.

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